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EDUCATION AND EVANGELISM

Westminster College and Christian Service

By Prof. R. J. Love, Ph. D. New Wilmington, Pa.

THE aim of the Christian college is the equipment of young men and young women for life's noblest service. True education so enlarges the realm of thought and the horizon of vision that it enables one to think in world-wide terms. It is not surprising, therefore, that so many graduates of our Christian colleges take up their life work in the "regions beyond". If religious education means anything it means an impulse to Christian activity. It begets sympathy for the oppressed. It fills the heart with love for the ignorant and debased. It develops in the soul something of the mighty compassion and the sacrificial life of Him who came to redeem the world. Thank God for the countless lives that have caught the spirit of the Master and have shared with Him the toils and the triumphs of loving service.

Westminster college, originally known as the Westminster Collegiate Institute was founded to promote the "mental and moral training of the youth of both sexes, affording instruction in the arts and sciences, and the promotion of the pure principles of Protestant Christianity". From the day of its founding to the present hour the college has never deviated from its original purpose. Its annual catalogues have recorded this purpose and kept it before the public mind. The issue of 1927 declares that "It is recognized in college administration that God in Christ constitutes the widest circle of truth; that man has been made in the Divine image, and that this life should be governed by Divine precepts; that God has a program of righteousness, peace and progress for this world, with which it is man's highest privilege and prerogative to co-operate. With this in view, attention is given to the inculcation of Christian truth and the development of worshipful instincts and purposes of kingdom service."

It is the design of this article to call attention to Westminster's contribution to the kingdom of God.

Statistics are not attractive, but

their veracity is unquestionable, hence we have recourse to them in this article. The records show that Westminster has given 531 men to the Christian ministry—an average of 7 per year since the date of the founding of the college. A great majority of these men have served or are now serving the United Presbyterian Church both at home and abroad. A large number have joined the Church triumphant, but many others are still faithfully serving in the ranks of the Church militant. The college has sent about 60 of her sons and daughters into the foreign service, besides a number of others who served short terms as teachers in our schools abroad. These figures include a few individuals of other denominations. Almost since the beginning of our Church's efforts on behalf of the Negroes of the south, graduates of our college have been in that particular field. In more recent years, some of the chief leaders in our work among the Southern Mountaineers have been Westminster men and women. Time would fail us to tell of the heroic work of the Home missionaries on the frontiers of our own country, in the days when the mighty West was being opened to the influences of the gospel. In all these great enterprises Westminster has participated, and in all their glory she has shared.

Westminster has been a veritable mother of presidents of colleges and theological seminaries. The records contain the names of fifteen of these, both on the American Continent and in foreign lands. In this connection we note the names of forty-five college and theological seminary professors. Some of these, having served their generation by the will of God have fallen asleep, while many others still occupy the high places of the field as leaders in Christian education. About two hundred Westminster graduates are listed as superintendents of public schools, high school teachers, teachers in the grades, and teachers of music. In addition to these there is a large number of young women who, after spending a number of years as teachers, have become home-makers, and are contributing to the culture of the communities in which they reside.

In the professions of Law and Medicine, Westminster graduates rank high. The college lists among its products the names of thirteen judges and one hundred and twenty attorneys-at-law. Engaged in the healing art we find the names of ninty-three physicians and surgeons. Many other graduates are in the fields of dentistry, chemistry, metalurgy, nursing, accounting, banking, commerce, art, music, and social service. If, as we have reason to believe, all of these men and women, or at least a majority of them are actuated by the Christian spirit, what a mighty force for righteousness the old college has exerted. While figures may present facts, they cannot express the value of spiritual forces. This value will become apparent only as eternity reveals its secrets.

Westminster stands, as she has ever stood, for the integrity of God's Word, for noble purposes and for upright living. Her aim is the development of Christian character. Her vision is a world redeemed through

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the gospel message proclaimed by, and incarnated in, the lives of cultured, consecrated men and women. From the sacred halls of "Old Main" have gone hundreds to bless the world with their presence. It is our hope and confidence that from the ashes of the old there shall arise a greater and more glorious new Westminster, with enlarged facilities, for perpetuating the work, founded in faith and prosecuted with vigor for so many years.

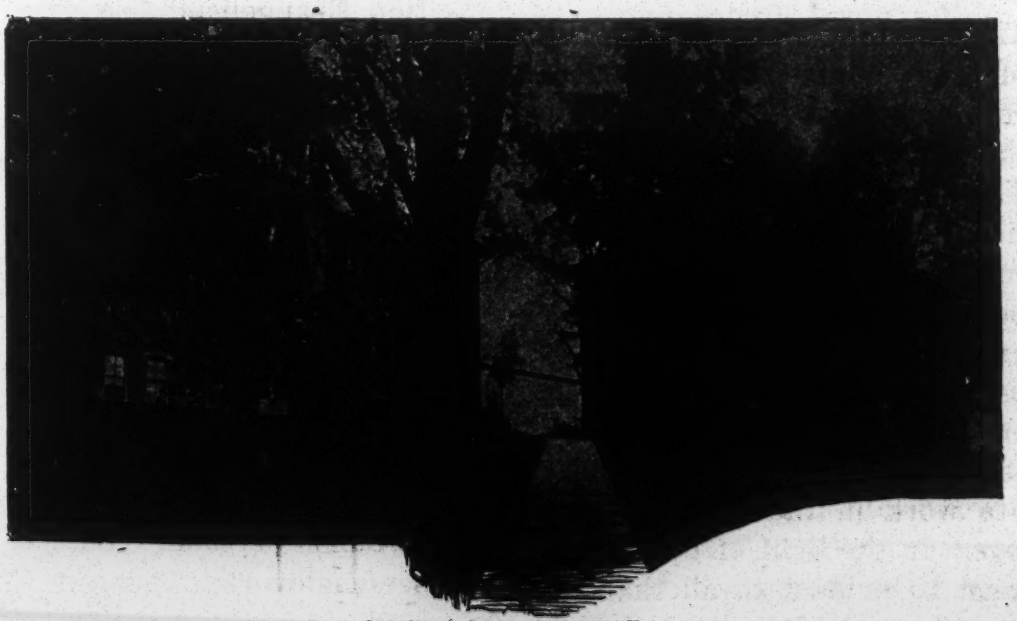
Muskingum College

By J. Knox Montgomery, D. D. President of Muskingum College, New Concord, Ohio.

IT has been said, and we think truly, that the Christian College is the greatest Evangelizing agency of the Christian Church. At first thought this will doubtless strike the average reader as a gross exaggeration. Yet I think a little careful consideration will give one the viewpoint which will enable him to see the truth of the statement.

The great work of Jesus, in what has been called public ministry, was not preaching great sermons to great multitudes, nor yet the healing of various diseases by the word of his power, but it was the calling and training of a little group of men in whom was wrapt up all the interests of His kingdom and all the hopes of the century.

Because this was His primary and fundamental work He was seeking continually to escape the crowd. He would heal a leper and tell him not to tell any man but to go show himself to the priest. He was denying Himself first hand contact with the multitudes in order that through these elected men He might reach the greater multitudes and that the story



MUSKINGUM COLLEGE

Johnson and Paul Halls—The path along which many Muskingum men and women walked out into service.

of His love might go to the farthest part of the earth.

As He went back to His glory He gave this commission to His disciples and to the church which He had purchased with His own blood—"Go ye therefore, and make disciples of all nations, baptising them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo I am with you always, even unto the end of the world."

In the light of this that we call the great commission, it must be clear to every one that the church is never following so closely in the footsteps of its Divine Lord and patterning so nearly after His own example as when it is seeking to win disciples and teach and train them that they in turn may become winners of others.

To evaluate the contribution of the church school to the advancement of the Kingdom of God, one must consider;

1. The fact that the great majority of the ministers of various churches have been trained in the colleges of those churches. There was a time when institutions, other than denominational colleges, trained many ministers, but it is the rare exception today and from seventy-five to ninety per cent of the ministers of the various denominations have received their training for their life work in the Christian college. In the light of this fact it must be evident to all that the contribution of the church college through its ministry to the Kingdom of God is so essential that without these institutions the church would soon have no ministry.

2. But what is true of the ministry is even more true of the missionary force of the Christian Church. The records of various denominations have shown that from eighty-eight to ninety-eight per cent of those who are laboring in behalf of the Kingdom of God, seeking to evangelize the heathen world are the product of the Christian College. If one would understand fully then the relation of Education to Evangelism and have a comprehensive view of the contribution of the church to the advancement of the Kingdom of God in the "regions beyond" he has but to acquaint himself with the missionary force in these distant lands.

3. In this day the church is emphasizing anew personal evangelism, using the term, "Visitation Evangelism". A Christian College that is really performing its function is giving to all its students a vision of the value of personality and the transforming power of the right type of personal contact. Many of the young men in these institutions are gaining experience in this work through their gospel team work. They go out over the week-end to preach the gospel, not so much publically, but through personal contact and personal work. The same is true with the Student Volunteer Band, both young men and wom-

en training themselves for this essential work in advancing the Kingdom of God.

Illustrative of these possibilities, two years ago, two young men, one of whom is now in our ministry, went out over the week end from Muskingum College holding services Friday evening, Saturday and on the Sabbath, and as a result of this work fourteen men and women confessed Christ, one of these being one of the outstanding characters for evil in the entire community. A gentleman who lived in that community a year later met me and told me of this visit of these two young men and the conversion of this noted character. He said that this man had recently died, but the thoroughness of the work of grace in his heart was evident from the beauty of his life and his triumphant death.

4. In the field of teacher training the Christian College is also making a real contribution to the advancement of the Kingdom of God. The future of the childhood and youth in the country is very largely in the hands of the teachers of our public schools. The character of these teachers, their attitude toward religion, even though it is not directly taught in the public schools, the atmosphere that they create about themselves in the midst of which they work, all these make or mar character and determine, right or wrong, the destiny of the boys and girls. This is little thought of by many when considering the value of a Christian College to the Church and to the Kingdom of God. But it has a very great value and is evident to those who stand at the fountain head and receive inquiries with reference to the character ideals, and the Christian life of those who would be teachers in the public schools. And in addition, it is to be remembered that the Christian Colleges have furnished the majority of the outstanding leaders in all walks of life, and these men and women incarnating the Christian ideals and principles in their various fields of activity are making a very definite contribution to the advancement of the Kingdom of God.

Muskingum College has sent out from her halls twenty University, College and Seminary Presidents, to say nothing of the scores and scores of teachers in the institutions of higher learning whose influence has been and is still being felt for the good of men and the glory of God.

During the presidency of Timothy Dwight of Yale as a result of a single revival in that institution, a few years later, through the instrumentality of those won to Christ in that revival, twelve thousand souls were brought in to the Kingdom of God in a single year.

What was known in the late eighties as "The Muskingum Revival" had its beginning in Muskingum College, spread throughout the Presbytery and the power of it was felt throughout the length and breadth of the United Presbyterian Church.

A few years ago, in a single evening, nine members of the Senior Class of that year of Muskingum College volunteered their services for Foreign Missions.

During the ninety-years of her history, Muskingum College has attributed in whole or in part to the education of 597 ministers, 187 missionaries and missionary teachers, while thousands of young men and women have caught the spirit of the Christian College and have gone forth incarnating its ideals and seeking to make them regnant in the lives of those who have come under their influence and tuition.

Surely the colleges of the church deserves a high place in her thought, a continuous interest in her prayer, and a ready response to their appeal.

Monmouth College

MONMOUTH College was founded in 1856. It was opened September of that year with a faculty composed of three members, Dr. David Wallace, President; Rev. Marion Morrison, Professor of Mathematics and Natural Sciences, and Rev. J. R. Brown, Professor of Ancient Languages. During the sixty-nine years of her history, Monmouth has had four presidents: Dr. David A. Wallace, 1856-1878; Dr. J. B. McMichael, 1878-1897; Dr. S. R. Lyons 1898-1901; Dr. Thomas Hanna McMichael 1903 to the present time.

The first building was finished in 1856, a brick structure forty by eighty feet and two stories in height. The present plant consists of a twenty-five-acre campus with eleven buildings. * * * *

Monmouth has graduated 2009 men and women. Of this number 1548 are still living.

Monmouth has alway been noted for her high ideals and standards in the matter of scholarship. Her credits pass current in all educational markets. She is a member of the Association of American Colleges and of the North Central Association of Secondary Schools and Colleges. She has received recognition from the Association of American Universities and has been placed upon this association's list of high class colleges.

Monmouth throughout her history has recognized that she is the servant of the church which has established her. In all her developments therefore, she has kept before her continually the Christian ideals which were present with her founders at the time of her establishment.—*Dr. T. H. McMichael,* in *The United Presbyterian Church and Its Work in America.*

Tarkio College

TARKIO College was founded in 1883. It ran on its own funds for one year. It was then transferred to the control of the College Springs Presbytery with the agreement that Tarkio and vicinity would provide an endowment of $20,000.00, which the United Presbyterian Church was to augment by $10,000.00 not later than June 1, 1887. The agreement was fulfilled by both parties. * * * *

Sixty-two of Tarkio's men graduates are in the ministry of some orthodox church. Four additional are pursuing a theological course. Thirty-one of its graduates are in the foreign field or at home on furlough. This list includes the wives of foreign missionaries. Twenty-four alumni are in home mission work. This list also includes the wives of home missionaries.

Ten graduates are teaching in Christian colleges. Two of the five teachers of Bible in the United Presbyterian colleges are graduates of Tarkio College. * * * *

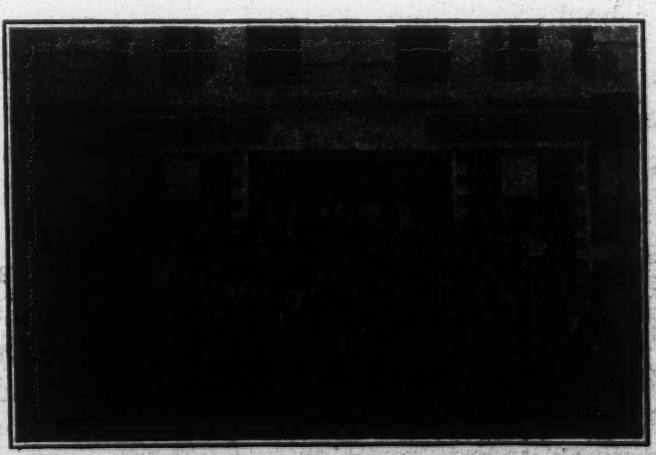
Tarkio College needs reviving. It needs more love for Christ and more consecration on the part of the teachers and students.—*Dr. J. A. Thompson,* in *The United Presbyterian Church and Its Work in America.*

The articles from Monmouth, and Tarkio Colleges were not received in time for publication. We are therefore using brief excerpts from *The United Presbyterian Church and Its Work in America.* (1924)

Sterling College

By President Ross T. Campbell, Sterling, Kansas.

IT is a pleasure to contribute this brief article to the Educational Number of the *Womens Missionary Magazine,* setting forth the work of Sterling College. The Church has a right to know what contributions her Educational Institutions are making to the Work of the Kingdom. Unless our Colleges are doing more for the Church than the non-church schools, they have no right to claim the Church's money. We feel that the *Womens Missionary Magazine* is making a real contribution to the cause of Education in giving our Colleges an opportunity not only to set forth the contributions they are making to the United Presbyterian Church, but what the United Presbyterian Church in turn owes our Colleges.



BIBLE CLASS, STERLING COLLEGE

As we sense the situation, the Church College has a four-fold task before her.

1. The giving to the Young People of our Church a thorough education under wholesome Christian influence.

This has been Sterling's first objective. To bring this about, Sterling will employ none but consecrated Christian teachers—men and women of faith and prayer.

Then each year an effort is made to get as many students, as possible, to subscribe to the following pledge:—

"Recognizing the claim of God upon my life and the call of the world to the young men and women of this generation, I hereby dedicate myself to Him, and my life to Christian service in whatever field God in His Providence may call me".

This pledge is signed after the students have thought it over and prayed over it. Last year ninety per cent signed these cards, which is the largest per cent of any year since the work was begun, ten years ago. Such a nucleus of consecrated young men and women creates a Christian atmosphere in any school.

Lastly the names of all students, not identified with any church, are put on our prayer list, and each one is spoken to at least once each semester, and urged to take his stand for Christ. As a result of it all, not one student has graduated from Sterling in twenty years, who has not been at least a nominal Christian.

2. To establish in each student an unwavering faith in God and His Word. Here is where the Church College is needed today as never before. It is one thing not to up-root a student's faith, implanted by a godly father or mother, and it is quite another thing to send that student out able to defend that faith and "give a reason for the faith within him". Our Bible Courses have been outlined with this one thing in view. We do not consume the student's time acquainting him with all the materialistic view on the subject of the Virgin Birth; we endeavor to prove to the student that, to have Christ born of a Virgin, was the only way God could bring a Saviour into the world and have him without sin. The same regarding EVOLUTION. We do not waste time over various theories advanced. We endeavor to prove to the student that the "Animal descent of Man" is both UNSCRIPTURAL and UNSCIENTIFIC. In the same way we endeavor to fortify the student against all the various "isms" and cults afloat today. John Calvin said "Doctrine is the soul of the Church", and Doctrinal Courses are what our Young People are clamoring for today.

STUDENT VOLUNTEER, STERLING COLLEGE

3. To Furnish Leaders for the Church. This includes an educated laity, as well as ministers and missionaries. Our Colleges were founded primarily to give the Church an educated ministry. Today the need of an educated laity is equally as urgent as an educated ministry. Congregation after congregation is going down today for want of a suitable leader. Bible Courses were formerly looked upon as valuable ONLY to young men and young women who were looking forward to definite Christian service. Through the establishment of our Bible Chairs our colleges have popularized these courses, until today they are the most largely attended of any of the classes offered in the institutions. A few figures giving the enrollment in our Bible Courses this past year, will show better than words how the Bible Department ranks at Sterling.

Course in Religious Education enrollment of 54.

Course in Mosaic Institutions, enrollment of 10.

Course in Prophets and Prophecy, enrollment of 14.

Course in Christian Evidences, enrollment of 36.

Course in Old Testament History, enrollment of 89.

Course in Life of Christ, enrollment of 74.

Courses in New Testament History and Doctrine, enrollment of 17.

Course in Pauline Epistles, enrollment of 14.

TO SUMMARIZE THE WORK OF FORTY YEARS

Sterling College has enrolled in that time about seven thousand students. She has graduated 460. Of these 50 have entered the ministry or are ministers' wives. 19 are in the mission fields; Egypt claims 4; India 2; the Sudan 4; Syria 2, Cyprus 2, and Hawaii 1. 316 are teachers and leaders for Christ in their several fields; 71 are home builders. Sterling enrolled this past year ten sons and daughters of former students, whose very presence speaks for the value their parents place upon the religious life and influence of their Alma Mater.

The success of Sterling's recent campaign is the highest approval the Church could have given of her approval of the ideals and traditions held by the college.

There were 200 consecrated United Presbyterians praying for the success of this campaign. There were over one thousand contributors, and most of the pledges are being paid in advance.

This we found to be true that, with few exceptions, the people who furnished the money, are the people who love the United Presbyterian Church and love her Psalms. We try to teach our students to love the Psalms, and it is no uncommon thing to have students of other communions, upon graduation, come and ask to buy a copy of the Bible Songs.

We trust that the work Sterling College is doing not only justifies her existence in the eyes of the Church, but that when men and women of means are considering how they may best advance the cause of Christ, and further the work of our denomination, they will not over-look the contribution Sterling College is rendering the United Presbyterian Church.

Knoxville College

H. M. Telford, Ph.D., Knoxville, Tenn.

THE early work of Knoxville College at Nashville is a chapter in its history of which the Church may be proud. Rev. J. G. McKee was sent to Nashville by the Second Synod of the West in September, 1863 as our first worker among the Freedmen. He found nearly ten thousand refugees gathered there, a "homeless, friendless, pitiable throng, suffering from cold, hunger, sickness and death". The work was at first largely the relief of sickness, hunger and lack of clothing and shelter, but a school was opened October 13, 1863, and continued among difficulties too numerous to mention here, at first in churches and chapels, at times without anywhere to meet, until June 25, 1865, when a school building with auditorium for religious services was dedicated. The work in this early period of shifting quarters and among a population largely floating, nevertheless richly deserved these words of praise from the Government:

War Department,
July 7, 1865.

Rev. J. G. McKee, Supt. U. P. Mission

Dear Sir and Brother:

I cannot half enough thank you and your most excellent and efficient corps of teachers for the industry, perseverance, and patient faith with which you have steadily, through storm and sunshine, prosecuted your labors of love among the freedmen of Nashville.

Clinton B. Fisk,
Brigadier General and Assistant Commander for Kentucky and Tennessee.

The next fall the McKee School began a work with twelve teachers and over 800 pupils which continued until 1874, when the death of Rev. McKee, the concentration of well-supported institutions there, and the provision made by the city of Nashville for colored schools, caused the removal of the school to Knoxville, where a United Presbyterian school employing four teachers and carrying on four missions in the region had been conducted from May, 1864 to 1869. The wisdom of this new location has been approved by the large field still occupied by Knoxville College, as there is no other recognized college for Negro youth within 150 miles in any direction.

GROWTH

Knoxville College grew under Dr. J. S. McCulloch from a primary school in 1876 to a full college, with medical, theological, and industrial departments in 1899. The first years of Dr. McGranahan's administration were marked by a large increase in plant and buildings; the later years to 1918 saw the beginning of the standardization and association with other schools which have been carried on under Dr. Giffen's administration.

The work of the College has included some departments which, after years of service, were discontinued. This does not mean failure. The passing of the special need, the inability to maintain high standards in so many departments, the gradual

concentration on college work, and the necessity for actual retrenchment, all have played a part. Yet the good work and spirit of the medical department is still manifest in its students, now practicing physicians. The theological department has given us most of our pastors in the South, and has trained honored leaders for other denominations. The industrial department functioned for years under the grants of Congress for agricultural schools. This was transferred when the State College was founded, but Knoxville College has maintained the essential branches of that work, carpentry, agriculture, printing, dairy, bakery, with domestic science, sewing, dressmaking, and laundry. While these grants were not available for buildings, yet the student labor paid by it made many improvements possible at little expense to the Church. Many of our influential graduates have helped school, church, and community by skill in carpentry, gardening, etc., stirring their neighbors to emulation of their neat homes, their industry, and their self-help. The nurse-training department for nineteen years gave healing to thousands of patients and training to numerous nurses who have done faithful service; and the building is still in use as a college hospital under the supervision of one of the former graduates in nursing.

Wherever the graduates of Knoxville College have gone, they have maintained religious and moral ideals that are noted and remarked upon. In a large summer school of this state it is generally felt that the students coming even from the city of Knoxville to that school have a different standard of conduct and ideals from the majority. A young woman wrote from a school farther north one summer: "Last summer I learned at the Knoxville College summer school to pray in public; I'm learning how to dance here". One mark of our graduates has been the family altar; another is their work in church and Sabbath school, and their familiarity with the Bible. At the Twenty-fifth Anniversary of the founding of the College, President Cravath of Fisk University wrote; "The thoroughness of the work done in Knoxville College educationally, and especially in the development of Christian character, has always commanded my high regard". Dr. Debney of the University of Tennessee wrote: "This college is a monument to the pure Christianity and broad patriotism of the United Presbyterian Church, and deserves the sympathy of the entire people of the South". At the Fiftieth Anniversary, Editor Isaac Fisher of Fisk, strongly presented the need for and the importance of a college of such preeminence in its religious tone and ideals, and stated that he had heard of it from boyhood as unique in its value on that line. Dr. James Dillard, president of the Slater fund, in a recent letter said; "I want to tell you that there is no college in the South for which I have a higher regard than for yours."

A FACTOR IN RACE RELATIONS

Knoxville College has exerted a constant influence towards better relations between the races. A minister of the city who has known the College from its earliest days stated that it has done as much for the white

community as for the colored people. Another recently mentioned a merchant who told him that he readily granted credit to our students if properly identified, and he had never lost money on it. The College has won a place in the community greatly in contrast with its early position. The work of Dr. McGranahan in religious leadership, of Dr. Work as a Bible teacher, and of Dr. Giffen as a preacher have contributed to this. The last two presidents have been greatly in demand for pulpit and platform in the city and neighboring towns, have been leaders in interchurch and inter-racial movements, and remarkable instances might be given of changes in feeling and action, and especially of the warm friendship shown by churches of both Northern and Southern branches to the work and workers. The Interracial Commission composed of students and teachers from Maryville College, the University of Tennessee, Morristown College, and Knoxville College, has brought about a noteworthy change in feeling.

A SOURCE OF SUPPLY

The United Presbyterian missions in Virginia, North Carolina, Tennessee, and Alabama have for many years looked to Knoxville College for trained Christian teachers, principals, and pastors. This has been recognized as a unique and excellent feature of our system of schools. These schools at a time when the southern states did almost nothing for their colored children, not only gave Christian training to several thousands of boys and girls, but stood as almost the only clear light in many of these communities.

The teachers gathered every year at the old home school, studied God's word, enjoyed the privileges of fellowship, conference, inspiring addresses and educational studies, and returned to their work with new vision and devotion. The history of the early work of the Alabama missions, especially, would make a thrilling narrative of perils endured, enemies made friends, degraded communities transformed, and superstition giving way to Christian enlightenment. As the southern states have become willing and able to assume the responsibility for the work at certain places, it has been handed over, many of the workers and much of the Christian spirit, happily being in most cases retained. Some of these schools, however, neither church nor state would desire changed. The United Presbyterian churches planted with the schools continue the religious work in these communities.

MEN OF NOTE

We could hardly hope without unfairness to name Knoxville College graduates who have won recognition and honor for their work; we might mention a few merely as examples: in the ministry, Drs. Chas. A. Bell of the First Baptist church, Chattanooga, William Harris of the Tried Stone church, Woodlawn, Pa., John A. Cotton, known to the Church as our Henderson Institute Principal, C. H. Johnson, dean of our pastors in the South, and D. F. White, of the Witherspoon church, Indianapolis, Indiana. In other religious work, Prof. Byrd Prillerman, a national figure in Sabbath School and relig-

ious education work, George L. Johnson, the well known community song leader, director of the great Negro chorus at the Sesqui-centennial, and Ralph W. Bullock, National Secretary of the Boys Work department of the Y. M. C. A. In educational work, Dean Caliver of Fisk University, Rev. John Brice of Sedalia, N. C., Prof. Milton Calloway of Morgan College, Baltimore, R. S. Cobb, Secretary of the Missouri Industrial Commission, and Prof. J. L. Cary, an alumnus on our faculty and president of the East Tennessee Colored Teachers' Association. Among the many physicians are Drs. Ulysses Tarter of Cleveland, Ohio, H. M. Green of Knoxville, Cato Wilson of St. Louis, W. W. Gibbs of Chicago, and E. B. Douglass and Albert Cleage of Detroit. Dr. J. J. Johnson, an elder in our college church and Dr. Ernest Johnson of Detroit are among the number of successful dentists.

Knoxville College is endeavoring to do its part in the right solution of the problems of a body of youth unusual and influential when educated; ambitious and anxious for education; but troubled by problems more numerous and complex than those faced by the young manhood of the nation in general. The patriotic, the benevolent, and the Christian argument all stand strong as ever and call for the church's sympathy and help.

The Mountain Schools and Church Leadership

By Rev. H. Ray Shear, Frenchburg, Ky.

The seal of Frenchburg School, locally designed.

IN two more years the Frenchburg Mission School will reach the voting age. Ezel is much younger in years but almost mature in the completeness of her organization and the effectiveness of her program.

Naturally enough the Church at large looks to these lusty mountain fig trees for fruit. Shall the husbandman be rewarded for his toil? Are the mountain schools contributing anything worth while to the spiritual leadership of our church and others?

The largest contribution of the Church school defies the recorder. The subtle influence of character upon character; the energizing and elevating atmosphere of a Christian Boarding Home; the weekly pull heavenward in the Church service; the slow but certain impress of daily Bible Study: who can follow these ministries out into scores of lives and record the growth in grace which results therefrom? Let the Circuit Judge of our District speak, "I know what this school has done; I have been coming to this county for many years, and I see a marked change in conditions here."

But there are fruits, too, of the more obvious type, in men and women who are making definite contributions to the leadership of the Church. I could not better begin a

partial review of these than by mentioning the quality of the eldership of the two churches at Frenchburg and Ezel. There are eight men, who are diligent, spiritual leaders of their congregations, fitting admirably into the official church life of the denomination with which some of them were wholly unacquainted a few years ago. Chosen by the people they have the real confidence of the people in their labors in the Lord.

In a county of more than 5000 inhabitants there are less than a dozen Sabbath Schools, and some of them open only during the summer. Our students have been led to see and deplore this situation. Two groups of students and teachers have been going out to nearby communities during the past winter to conduct schools. And this summer three groups of young women left our dormitory with the determination to initiate and carry through Sabbath Schools in their respective home communities. The results will be reported at a county Sabbath School Convention this fall.

Frenchburg has contributed one minister to the ranks of our denomination. A recent young graduate is now completing his college preparation for the ministry of the Methodist Church South. At a mountain mission school of the Methodist Protestants, in an adjoining county, a Frenchburg Alumnus is manager of the school farm, teacher in the High School and worker in the community. His wife is the daughter of the head of the institution. Three of our former students are now in college preparing for some more effective leadership. This summer our church at Frenchburg has had its active force supplemented by the labor of a young woman who was a graduate of some years ago, now a High School Teacher in Michigan. Her sister, also one of our own girls, is the wife of a Methodist minister in Northern Illinois. A clipping from a newspaper printed in a neighboring county tells us that "in the absence of the pastor of the Presbyterian Church, Dr. S. — — (a graduate of our school, now an M. D.) led the mid week prayer meeting". These examples, briefly mentioned, indicate some of the ways in which the graduates and students of our mountain schools are serving God and man in definite spiritual ways.

STUDENT GROUP, FRENCHBURG SCHOOL

But there is a note of disappointment even in our rejoicing. Why are not more of these young people harnessed for service in our own denomination? The answer, in part at least, can be stated in one sentence. There is no "poor man's college" in the United Presbyterian Church. Our mountain church schools turn out as fine products as any High Schools of the land, many of them members of our United Presbyterian Churches, eager for a higher education and a larger service. Berea, an undenominational Mountain College, a splendid institution, opens its doors wide for them, whether they have funds or not. But our own church makes no provision for conserving the products of its distinctly church schools. There is no scholarship in any of our colleges for the graduates of Frenchburg or Ezel schools. There are no special provisions for self help such as are offered in our own mountain schools or in Berea College. So far as the writer has knowledge the Board of Education makes no special recognition of the graduates of the Mountain Schools. Our people are poor in this world's goods. A college education in one of our own denominational colleges is out of the question unless some specific measures for self help, by means of Student Labor, Student Loans and Scholarships, are taken by interested members of our beloved church. It is the prayer of those who labor here in the mountains that the missing link between the Mountain Mission School and the Church College may soon be found.

Stanton Church School

By Miss Pearle M. Sterling, Stanton, Kentucky.

STANTON Academy began its twentieth year on August 22 with renewed promise. Each year has shown a marked growth of attendance and interest, a better school spirit, and a better church spirit.

Stanton Academy began its work for The Board of Home Missions with only five high school students. In 1922 there were forty in high school, while last year, the graduating class numbered sixteen. This year twenty-six Freshmen are already enrolled, and there are twenty-two Juniors.

On the campus stand, Stanton Academy Building, Girls' Dormitory, Gymnasium, the Manse, the farmer's home, the big barn, (worth $2000.00, and built by the Young People of our church), Boys' Dormitory, and the United Presbyterian Church.

Rev. R. A. McConagha, D. D. is president, pastor, superintendent and business manager. He is assisted, this year, by Mrs. McConagha, Miss Jane Fleming, Miss Pearl Wallace, Mr. Henry M. Hey, Mr. R. A. Wilson, Mr. J. Everette Hurt, Mr. Ernest Byrd, Mrs. Byrd, Miss Besse E. Wilson, Miss Alberta McBride, Miss Pearle M. Sterling, Mr. Joe Holman, and Mr. G. E. Frazier.

The school farm of 225 acres, bought by our Young People—at

STANTON ACADEMY, FACULTY

Cut Furnished from Mrs. George Moore Memorial Fund.

first unproductive—has been developed into a model farm of which our church may well be proud: shade trees, a vineyard, berries, potatoes, beans, tomatoes, corn, oats, cowpeas, clover and alfalfa.

The live stock grows in numbers and in quality—horses, mules, 12 Jersey cows (we have real milk and cream and butter three times a day), flocks of chickens, 30 hogs, 15 Angora goats, a herd of young cattle and 31 sheep.

Ten scholarships, $85 each, are needed for boys. There is plenty of work, under supervision, for boys who are ambitious, who desire to earn the cost of clothing, tuition, board and books. Dormitory boys can be kept busy afternoons and Saturdays digging potatoes, gathering beans, harvesting crops, chopping stove-wood, caring for buildings, tending furnaces, feeding, making tiles and concrete blocks, and laying cement walks.

These tasks are a pleasure to the energetic and able-bodied youths; the students who support themselves are the most popular, for the dignity and honor of the "Sweat of the brow", as well as the sweat of the brain are recognized. In the "Bonnie Brier Bush" the school-master says to Drumsheugh, "Ye think that a'm askin' a great thing when I plead for a few notes to give a puir laddie a college education. I tell ye, man, a'm honoring ye and giving ye the fairest chance ye'll ever hae o' winning wealth".

Many of the girls, too, are able to put their study of Home Economics into practice. We have some excellent cooks who can prepare and serve substantial meals; and who can cut and make dresses.

The study of the Bible is given its rightful place in the curriculum of Stanton Academy. The Juniors have their daily recitations in Bible. The first year Academy students have the Life of Christ in text-book and Bible; second year, the Apostolic Leaders in text-book and Bible; third year, Old Testament Characters in text-book and Bible; fourth year, The Greatest English Classic in text-book and Bible.

We would not forget to mention the D. T. Reed Bible Contest fund, supported by the Reed family, giving prizes in the annual Bible Reading Contest. This gift is greatly appreciated by the school, and by parents and friends. "We build for character, not for fame."

One hundred and eighty-three stu-

dents of this church school have become members of the United Presbyterian Church. Many are teachers in the state schools. Fifteen graduates will be, this year, in institutions of higher learning—in Muskingum College, Maryville College, in Wesleyan College, in the State University, and in Monmouth College. One young man has entered the ministry, and anothed will enter Xenia Seminary this year.

SCHOOL GROUP, STANTON, KY.
Cut Furnished from Mrs. George Moore Memorial Fund.

In 1910 the local Southern Presbyterian Churches were transferred to the United Presbyterian Board of Home missions. A church was built at Nada—a lumber dealing village; at that time all the missionary enterprise of Powell County, centered at Nada, Clay City and Stanton. In 1922 our beautiful United Presbyterian Church was built and dedicated. Across the way from the church is the well-kept cemetery which might very appropriately be called, "God's Acre".

Every year special Evangelistic services have been held. Distinguished ministers of our church have assisted Dr. McConagha: Dr. A. W. Jamieson, Dr. Nesbit, Dr. McQuilken and many others.

The members of The Women's General Missionary Society have been very loyal and faithful; providing bedding for the dormitories, furnishing rooms, and paying scholarship fees for trustworthy students.

In summing up our ideals for the youth of our Mountain schools we quote President Calvin Coolidge.

"We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion".

A CORRECTION

MRS. C. H. JOHNSON

In the September number of *The Womens Missionary Magazine,* pages 68 and 69, the names under the pictures of Mrs. C. H. Johnson and Mrs. J. A. Cotton, were interchanged. We are sorry this mistake occurred and we herewith make the correction.

MRS. J. A. COTTON

HIGHER EDUCATION IN INDIA

Kinnaird College

Miss Edwards, Principal, Miss Frances Martin, United Presbyterian Missionary Teacher.

By Miss Frances Martin, Lahore, India.

"WE wish to have a prayer meeting for Miss Edwards this evening; may we have it in your room?" It was a member of the Y. W. C. A. speaking; the Principal was at that time lying very ill with typhoid fever. The time was set just before Vespers. At the tap of the bell the girls began to slip quietly in; I had thrown cushions about the floor and as each girl entered she found a place and quietly bent her head in prayer. I had only expected the Christian girls but all of the resident students were present. The little group met every evening throughout the week. One evening a Hindu girl led in the closing prayer.

This instance is typical of the spirit of co-operation between the girls. Of course it is not always smooth sailing between the different groups but the aim is to push aside barriers of caste and religion and seek Truth. The girls feel keenly the big problem in India of inter-communal bitterness. It is true that the non-Christian girls co-operate in the Y. W. C. A. and other Christian activities from a spirit of tolerance and broad mindedness and yet I am sure they are impressed with the dignity, truth and beauty of Christianity. Many of them have no respect for Christianity when they enter college—thinking of it as a charity organization for the lower castes.

It was about ten years ago that the need of a college for girls in the Panjab became pressing. A British missionary society, in connection with Kinnaird High School, opened a small department. As the work grew the Society asked for the co-operation of other missions and now there are five co-operating missions responsible for the college.

Among our little group of students we have Hindus, Sikhs, Mohammedans and Christians. We have very wealthy and very poor girls. They all room together and eat together. We had only twenty three girls in residence this year, we will have room for more next year. The Government is planning to do much more for the education of girls in the near future. This will mean more students and a wider influence for the college.

As to building equipment, sometimes we feel very grand and sometimes very shabby. We feel very proud as we take former students, who knew only tents for class rooms, through our three bungalows. For, although old, the buildings at least don't leak and are cool. But we feel decidedly weather beaten as we show visitors from America about. For suddenly we can picture with them the beautiful campuses and spacious dormitories of our home colleges.

We are a very happy group at Kinnaird; I live in the students bungalow and can testify that the singing

and laughing start early in the morning. The girls play many jokes on each other; the poor Freshman is usually the victim; but they all seem to like college from the very beginning; it is a sad day when the time comes to leave.

After leaving college many of the girls teach in mission and government schools. One half of our alumnae are married and the others are teaching or going to graduate school. We are surely proud of our alumnae. In every women's meeting of reform organization in Lahore they stand out as leaders. India is rather bitter in its criticism of women who do anything in a public way. The girls leave college eager to do something for their country, but it is very difficult for many of them. Supposing the mother-in-law is old fashioned, then the girl will probably not be allowed to read and she dare not criticize any of the old customs or think out of the established groove. Does this mean that her new ideals are useless and her college course a waste of time? No, it simply means that those who watch must learn patience. One girl said to me "When my turn comes I shall be a different sort of mother-in-law".

Our Christian Church in India needs leaders badly. We need strong, intelligent, well trained people who can lead. Surely Kinnaird College has a big responsibility and mission in building a strong Christian Church in India.

High Schools for Girls in India

By Miss Josephine Martin, Pathankot, India

THE time was when a Primary education was considered sufficient for Indian girls, but the attitude of Indian people is changing rapidly. Not very many years ago the majority of the High Schools for Girls in the Panjab were Mission Schools, and the sum total of these was three. Now we are in the hopeless minority, for Government High Schools for Girls are springing up all about. The Mission High Schools have not increased in number, so the only thing that we can do is to maintain a high standard of teaching; each year finds a higher percentage of teachers who have taken higher Training Certificates. Avalon is the youngest of the three Mission schools.

The proposal was made by the Zenana Bible and Medical Missionary Society to other Missions to unite in a Central Teachers' Training College, but with the fifteen per cent cut facing us we cannot launch out on new lines. Avalon is still in cramped quarters, in dire need of new dormitories and a new class-room block.

We have to refuse many applications for entry as boarders not only from Christians, but also from an increasing number of Mohammedan and Sikh, and even Hindu girls. Lately we have had quite an addition to the enrollment of day pupils from among the daughters and small sons of Government officials. In our First and Second Standards we have teachers specially trained in Kinder-

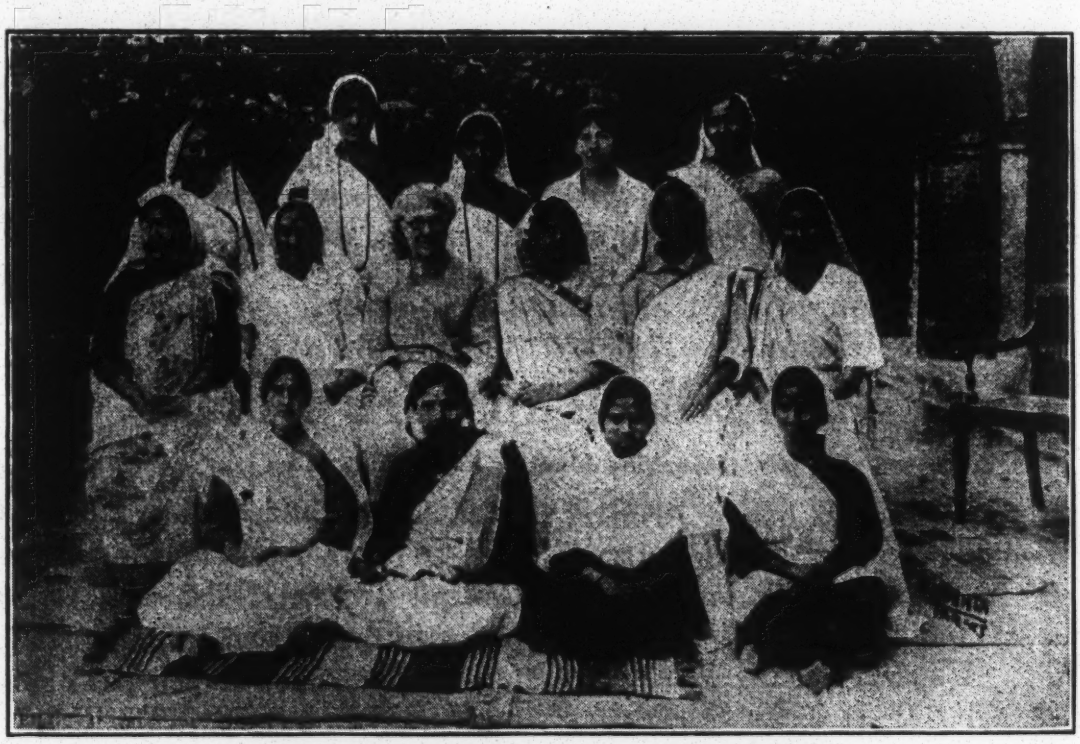
garten methods, and this department is very popular.

THE STAFF

The Staff is well equipped with efficient teachers. It consists of two missionaries and eleven Indian teachers. Of the eleven Indians, four have College degrees as well as Normal certificates, and one other has spent two years in College. The others are High-School graduates with Normal training along their special line of work. One has a University degree in Oriental Languages, one special training in Drawing, and two in Kindergarten. The two others have regular High School and Normal training. We had a teacher who had a Special Certificate in Domestic Science, but she was married in April. Now we will have to spare a teacher to go for special training. In no line has more progress been made in the curriculum set for Girls' schools than in Domestic Science.

INDIAN LADIES INTERESTED

Educated Indian ladies of all religions are taking an interest in the future girls' schools of India, and in Conferences are demanding such courses of study as will be of practical value in the homes. While a number of educated Indian women have entered public life, some even taking an active part in politics, almost all of these are married women of middle age, whose home duties have lightened. The Home still looms large in the Indian woman's perspective, and educated men are increasingly demanding wives who are educated, and who will be companions to them in their careers; for Indian men of education look forward ambitiously to "careers".



THE STAFF, AVALON SCHOOL, PATHANKOT

If an Indian woman of fifty years ago, who might in her time have been considered advanced, were suddenly

to return to India, she would be shocked beyond recovery to see the advance made in the freedom with which the women go about. Conservative people are inclined to think that advance is being made too rapidly, but it would be difficult now to stem the tide of progress, and go back to conditions of fifty years ago.

AVALON GRADUATES AS TEACHERS

I have spoken of the new Government High Schools being opened for girls. Many of our trained Christian teachers are taking positions in them. Three of this year's class from the Normal School, who are Avalon graduates, are now teaching in Government schools, two of which are High Schools. Many others who graduated in recent years, and took the Normal course, are doing the same thing.

Since we look forward to the time when the Government of India will provide education for the youth of India, we may take encouragement from the fact that our educated and trained Christian girls are so in demand. However, we cannot hide our eyes from the fact that these positions make them more or less exposed to temptations. More than ever we need our Mission Primary, Middle, and High Schools to train our Christian girls in the knowledge of the Bible, and inculcate strong moral character, which will not only help them to withstand temptation themselves, but make their influence toward right principles felt on those who are under their charge. Non-Christian parents in many cases prefer to have their daughters in Mission schools, for they appreciate the superior moral standards of Christian environment. We still have a great task before us, and great opportunities.

AVALON GRADUATES ENTER COLLEGE

Three of the Avalon graduates of this year's class entered Kinnaird College, and one entered the Government Women's College for the course in Science (which Kinnaird does not yet have). One of the three was in Pathankot waiting for the opening of College. The Health Officer of the new Railway, a Hindu, lives in Pathankot. His sister-in-law had just graduated from one of the Government High Schools in Lahore, and was visiting her sister. She had chosen Kinnaird in preference to Government College and was promised admission. When she heard that one of our girls was also going, she came to see her, and they had a long talk over matters of common interest. The Hindu girl rearranged her plans in order to make the trip to Lahore with her new found friend that they might enter College together.

We have a share in Kinnaird College, and are proud of the influence that has gone out from it through the lives of the girls who have been there. Among these are quite a number of Avalon High School graduates, who have been a credit not only to Avalon, but to Kinnaird College as well. The College, too, needs added equipment and buildings. Money invested in the higher education of our Indian girls will bring forth a hundred fold in service for Christ and India.

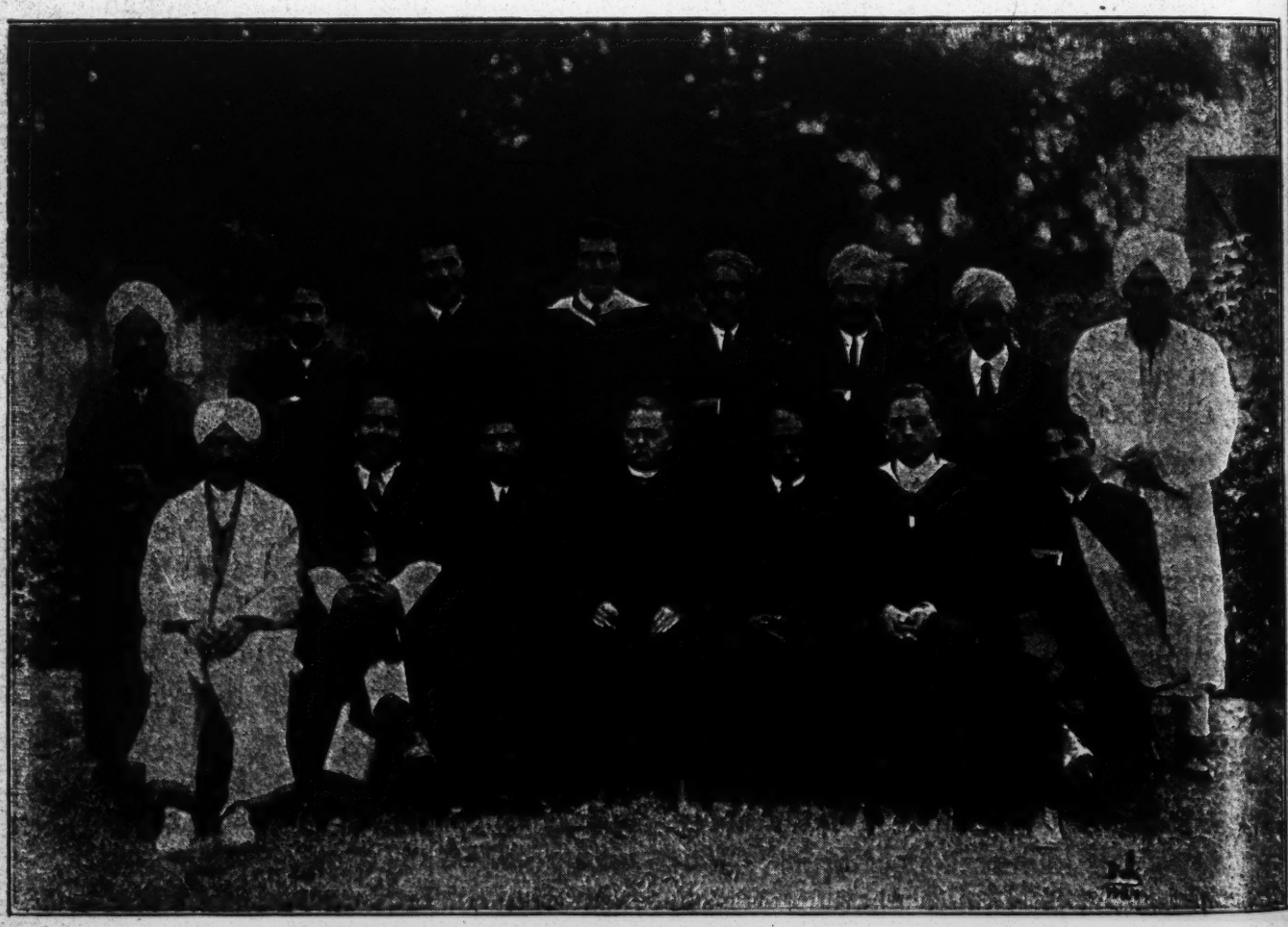
Higher Education for Boys in our Mission in India

By Rev. H. C. Chambers, D. D. Philadelphia, Pa.

GORDON College at Rawalpindi heads the list of institutions for the higher education of boys. It is named Gordon College in memory of our first missionary to India, Dr. Andrew Gordon. It became an arts degree college in 1902 under the principalship of Dr. W. B. Anderson. This year it has become affiliated with the Punjab University in science and has graduated two students as B. Sc. It has graduated one hundred and sixty students in the B. A. course. Dr. E. L. Porter, the present Principal, is a fellow of the Punjab University of which the College is a unit.

There is a staff of eighteen including four missionaries, one short term teacher and three Indian Christians. The enrollment in 1926 was 309 including forty-four Christians, the largest number ever enrolled in the history of the College.

A few years ago the Government decided to centralize the higher educational institutions in Lahore, the capital, changing the degree colleges outside of Lahore to colleges of the Intermediate grade, but, because of the excellent work done at Gordon and the increasing enrollment, the status of Gordon has remained un-



THE FACULTY OF GORDON COLLEGE, RAWALPINDI, INDIA.
Prof. W. J. Downs, Rev. James B. Cummings, Rev. E. L. Porter, D. D., Ralph R. Stewart, Ph. D.

changed and its position strengthened.

The very small cost to the home Church in maintaining this important institution is worthy of notice. Aside from the salaries of the missionaries on the staff the total annual maintenance cost of the College is $17,300. Of this $14,333, or 89%, is raised on the field, leaving only 11% to be provided by the Church in America.

Bible study is a required subject in all the College classes, and the moral and religious instruction given is really appreciated by a large class of non-Christian parents. The first convert among the students, a Hindu, was baptized in 1907. He was influenced in his decision largely by the Christian students in the College Boarding House. The Christian professors and students take part in street preaching in the city conducted by the city congregations. It is to the College we look for men for our seminary in preparing an educated ministry and leadership for our Indian Church.

For the work our Mission is engaged in, the Christian Training Institute is the most important high school. It is in it that most of our ministers and Christian workers have received their training. There are 332 students enrolled, of whom 267 are Christian. All of the staff of fifteen are Christians with but one exception.

The school has a regularly organized congregation among its students which forms a vital part of the school life. The pastor was an elder of the congregation in his student days. His entire support is provided by the students. During the triennium of 1922-'24 one hundred and thirty-eight of the students were received into church membership on profession of their faith. A Mohammedan shop keeper having a prosperous business in books and notions was won to Christ by a group of students. The closed doors of his shop on Sabbath witness to everybody that he is now a Christian.

During the N. W. M. period 206 students enrolled as tithers. The students earn a good part of their school expenses in ways provided by the school management.

In addition to the Christian Training Institute there are four other high schools which go to make up the list of higher educational institutions for boys in our India Mission.

These employ a staff of 114 of whom 43 are Christians. The enrollment is 3648 which includes 485 Christians. Considering the increasing cost of higher education in India as elsewhere the annual maintainance cost of these schools to the home Church is small. The total annual expenditure aside from the cost of missionary supervision, and only one of them requires the full time of a missionary, is $26,534. Of this amount $19,567, or 74% of the total, is raised on the field.

In all of these schools Bible study is a required subject and written examinations are given. A student Christian or non-Christian passing through our mission schools from the Primary to the end of the college course probably has a store of Bible knowledge which is not exceeded by United Presbyterian students in America who have passed through our own denominational schools.

HIGHER EDUCATION IN EGYPT

Cairo College for Girls

(From The Glasgow Herald)

By Miss Elizabeth Kyle

FOR UPPER-CLASS EGYPTIAN GIRLS

THE Cairene woman has become emancipated and is already making herself felt in politics and in other ways. She has been seen addressing meetings in the open streets —a contrast to the time when, even just before the war, her place in her own carriage was with her back to the horses so as to make it impossible for the passer-by to see her properly. Much of her changed position and new enjoyment of life are due to the fact that for the last 16 years Cairo has had the advantage of an excellent college for upper-class girls of any religion. It was the Americans who first realized the difficulty and importance of reaching the feminine members of the great Egyptian families. Nothing much could be done through visiting or even through daily classes. The only way to awaken them mentally and bring them in touch with modern life was to have them in surroundings that would help to mould their character. With this aim the American Mission planned to start a large school on the lines of famous American colleges. And so, with sums collected for the purpose and a large gift from Mr. J. D. Rockefeller, the American Mission College was declared open in 1910 by President Roosevelt, who was travelling abroad then and happened to arrive in Cairo just in time to perform the ceremony.

CAIRO GIRLS' COLLEGE

Cut Furnished from Mrs. George Moore Memorial Fund.

IN ITS PALM-SHADED GARDEN

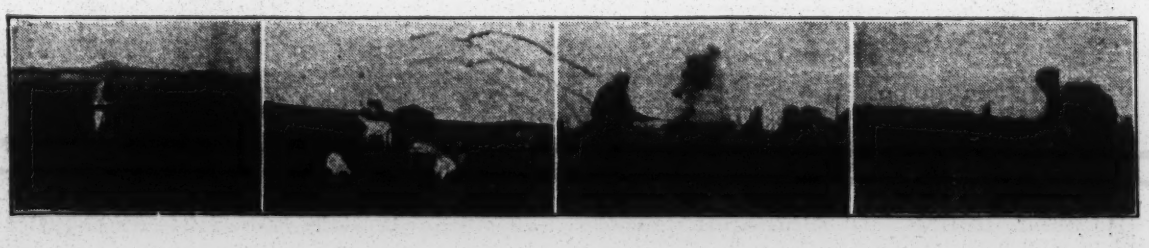
The school, which is a beautiful building, looks dazzlingly white and cool set in the midst of its palm-shaded garden. Inside, the rooms are furnished artistically and well, for the girls who attend come, some of them, from the wealthiest homes in Egypt and pay full fees, while the staff, members of which need not

GRADUATES, CLASS OF 1927, COLLEGE FOR GIRLS, CAIRO, AND THEIR FLOWER GIRLS.
2nd in back row, reader's left, daughter of a former Minister of Interior; 3rd from left, daughter of former Chief Sec'y to Minister of Interior, later Ambassador to Brazil; 5th from left, granddaughter of prominent lawyer; These 3 girls are Moslems. Last one on right, daughter of Sec'y of Egyptian Parliament She was a volunteer worker in S. S. and child welfare work. All are Egyptian girls except 2nd from right, who is a Syrian.
Cut Furnished from Mrs. George Moore Memorial Fund.

necessarily belong to the American Mission, are highly qualified, and are of the type found in the best English and American schools. One thing that need never be taught here is—manners! For the Egyptian girl has the most charming manners possible. But she sometimes shows a passionate willfulness, a disdain for truth, and a curious underlying cruelty, especially toward animals, lacking in the Western school girl. One child, upset by something, flew up and on to the high flat roof of the building and jumped over it. Luckily, her frock caught in a bush, and she hung ignominiously like Absalom, till rescued. And the Headmistress, with great shrewdness, forbade anyone even to allude to such things as roofs or trees. So the rescued one, instead of being made a heroine, was met by a distinct coldness on the subject of her escapade and felt rather small and childish. Of course such warmth of temperment reacts both ways, and it was found necessary to forbid the giving of presents to members of the staff who would otherwise have been snowed under by an avalanche of costly gifts, for nothing pleases the girls more than to lavish presents on their favorite mistresses.

PARISIAN TASTE IN DRESS

An extraordinary mingling of types is found here. Egyptian, Syrian, Turkish, Persian, Armenian, Levantine, and some Europeans. Twenty-six towns, mostly in the Delta, had representatives in the boarding department a little while ago, and as for religions, there are Protestants, Copts, Moslems, Catholics and Jews. Cairo is a cosmopolitan city, and many rich merchants from Greece or the Levant choose to send their daughters, irrespective of their religion, to the best if not the only, finishing school in Egypt. Then, too, languages are specialized in, every student being required to complete a course of three languages—usually Arabic, English and French. Fathers, even Eastern ones, realize that more in the way of education is required of their daughters nowadays. A member of the Egyptian Cabinet sent his daughters to the College, and these girls now occupy an important place in the social life of Cairo. Some come to Britain to continue their course of studies. There are two at Edinburgh University just now. Most of the girls marry as soon as they leave school, and blossom out as charming hostesses with a Parisian taste in clothes. The female seems to find the breaking down of convention easier than the male, however, for at one of the first "Alumnae" meetings arranged, when past scholars were invited to come with their husbands, and have tea together, only one solitary, dignified Egyptian gentleman had the courage to accept the invitation!



A P. M. I. Catechism

A party of tourists in a leisurely trip up the Nile on one of Cook's steamers found themselves one morning moored beside a town whose great houses gleamed from among tree-shaded gardens. A small group were stirred to languid curiosity when one of the number remarked:

"I hear that there are several Americans here. They conduct several schools and a hospital. I thought I should like to visit them to-day instead of going on the donkey ride to the mountain."

Some of the others joined her and they rode through the acacia-lined streets to the Girls' School. As the carriage drove in to the gate, all exclaimed with delight at the beauty of the columns seen through the towering palms that rose above the green flower-bordered circle in front of the building. They were greeted by a member of the staff, and one of the party cried:

"I think you have such a beautiful building! Where did you get the money for it?"

"This is the first year we have used it, and we are enjoying it more every day. For years it has been needed, and then the New World Movement came along and the money was provided."

"Someone referred to the school as "The P. M. I. "What does that mean?"

"It is an abbreviation for 'Pressly Memorial Institute.' When the school was building its second home about forty years ago, a man by the name of Pressly, of Monmouth, Illinois, contributed largely to the new building, and so his name was given to the school."

"And under what Board are you working?"

"The Foreign Board of the United Presbyterian Church. It has its offices at Philadelphia."

THE FRONT OF THE NEW ADMINISTRATION BUILDING AT THE P. M. I.

Meanwhile the others had stepped to a point of vantage from which they could watch the girls as they marched along to Chapel.

"What a lot of girls! And how nicely dressed!"

A smile flickered over the faces of several of the passing girls, so the staff member hastened to explain:

"The girls understand English quite well. Our attendance is larger than ever this year. About 490 are enrolled. All the girls are required to wear the uniform, a white blouse and blue serge skirt, while in school. It helps to iron out distinctions that money brings."

"The girls looked so intelligent," remarked another visitor as the party followed the classes into Chapel.

"Oh, it isn't fair to think all Egyptians are ignorant because there is such a large percentage of illiteracy in the country. Every once in a while school girls from America write to our girls and show that they have that idea. One girl sent a picture of a Ford to an Egyptian school girl and wrote, 'This is a car.' The Egyptian girl belongs to a wealthy family and comes to school in a car of finest French manufacture. Many of our girls have mothers and grandmothers who were pupils in the school. Then in striking contrast we have girls who are the first to break away from custom and try to get an education. The school seeks to serve all of these. The girls who come from homes of wealth and refinement have a great service to render their country. The girls who come from simpler homes need a very special type of training. They are looked up to by friends and they can be of great service too."

"Are all of your girls rich?"

"By no means. Many of them are poor, and are supported in school by scholarships. Every year the school gives aid to girls to the amount of $1725.00. Gifts from American and a few from Egypt help to meet the cost of the aid given. Some of the girls who receive help go into direct Christian work when they finish school."

"Do you have a boarding department too?"

"Yes. There are about 115 boarders. There are some specially interesting girls among them. One of our girls came to us this year from a village which has never had any girls in school. The request came in late and there was no place for her. Some days after school opened one of our pupils dropped out and we were able

RECENT GRADUATING CLASS AT THE P. M. I. WITH MISS RUTH WORK.

Cut Furnished from Mrs. George Moore Memorial Fund.

to take the new girl. Great was the rejoicing of her friends, who had been calling daily at the office to find out if there were yet a place. They were especially anxious to have her come because her family wanted to engage her to a young student of Assiut College. He was not willing to marry her unless she had more education. She united with the Church the first term she was with us. Her family were Protestants, but in village churches it is not the custom for young girls to make a public profession. The girl was delighted to have the freedom to unite with the College Church."

"Are most of your girls Christians?"

"Yes. We have just a very few Moslems—about ten. This year we have in school the daughters of two prominent Mohammedan judges."

"Do you have boys in school?"

"Yes. Little boys enter our kindergarten. Their mothers are anxious to have them learn the games and songs, and it also relieves them to have the children taken care of in school."

"I do think it is all so interesting! What do the girls study?"

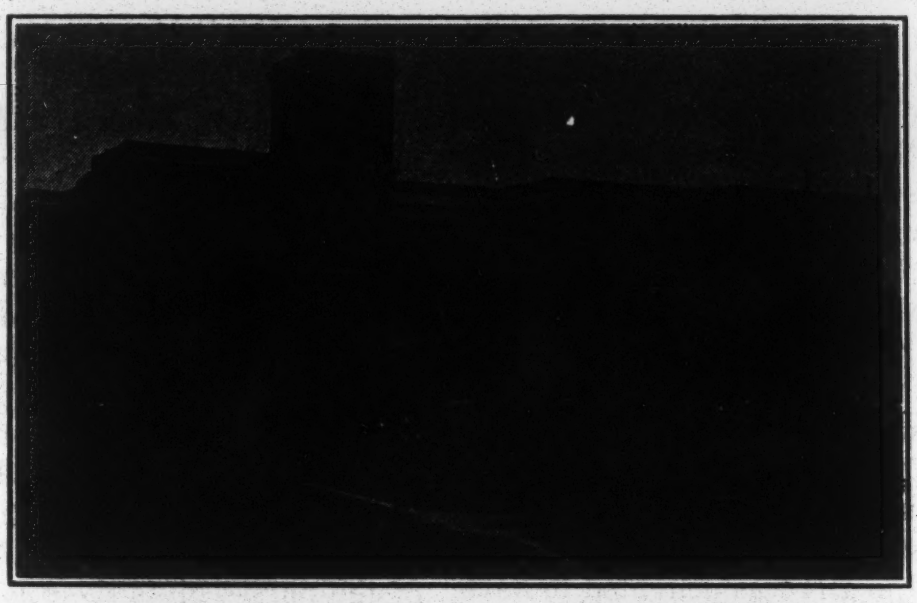
"They study English and Arabic, and some of them have French and piano. The course is equivalent to a Junior High School course at home. It requires about eleven years to complete. We try to stress courses related to home-making. We are very fortunate in having the hospital here. The Superintendent of nurses has arranged to have the girls of the Senior Class come once a week throughout the year to the hospital, where one of the nurses gives them lectures on home nursing. The girls are given some practical work too. What a help this course has been! Just the other day we visited in a home where there was a new baby sister. The oldest daughter in the family is a graduate of our school, and she takes entire charge of caring for the baby and looks after the house. Her mother cannot say enough in praise of what this course has meant."

The tourists went back to their waiting carriage with a new idea of the place the Mission school has in training girls for Christian service.

Luxor Girls Boarding School

By Miss Ida B. Whiteside, Luxor Egypt.

MRS. Murch opened the first girl's school in Luxor in 1891. The teacher, scarcely more than a child, herself, and the girls worked in a dark room under the mission house. That teacher has grown with the school and is now giving our advanced work. In 1901, Miss Buchanan incorporated this little school in her new boarding school. The first girl was given a diploma in 1902. The present fine building was occupied first in 1905 and is a splendid memorial to Miss Buchanan's effort and wisdom in planning for the future. From that time on the school has grown in numbers, the course of study has advanced and the equipment has been enlarged and improved. Mrs. Chisholm of Cleveland, very gener-



LUXOR GIRLS' BOARDING SCHOOL OF AMERICAN MISSION

ously gave us a model village house in the corner of our garden. The girls have been very interested in planning and making the furnishings. Part of the domestic science work is done in the little home, and we hope its influence will be felt more and more especially on the poorer members of the community. We now have 340 children enrolled, about 100 of whom are in our beginner's department that is housed in a rented house in town. Sixty-five of the girls are boarders. We could accommodate about ten more, but we need extra space for class rooms, and for the domestic science work.

Our staff consists of three American and thirteen Egyptian teachers besides the heads of the school. All our Egyptian teachers are our own graduates.

It is still difficult to hold girls until they complete the course. Some reach the limit of their ability to learn before that time, others marry,

The graduates of 1927 and some of the staff of Luxor Girls' Boarding School. The teacher standing at the end of the row at the reader's right is the one who has been with us 36 years. Cut Furnished from Mrs. George Moore Memorial Fund.

and others are needed to help in the homes. There have been one hundred and seven graduates, eleven of whom have died. Thirty are now engaged in definite Christian service. Twenty-six others have been in the past, besides many girls who went out to work before graduating. Our girls are scattered as teachers and Bible women in at least a dozen towns in Egypt and the Sudan, from Port Said to Khartum. When the ladies of the Mission wished to raise the standard of education of the Bible women, a Luxor graduate was one of the first to give her life to that work. When Assiut hospital opened its nurse's training class for graduates, a Luxor girl was the first to broach the opposition of her family and the scorn of the community, by consecrating herself to that form of service. Three others of this year's class are following her example.

We have not been able to persuade many Moslem girls to enter the school. In Upper Egypt, they still consider any education for a woman an unnecessary superfluity—but we do have a wonderful opportunity in training these Christian girls for service, and there is no greater joy than to see them at work, giving to others, Moslem and Christian, the light and truth which they have made part of their own lives in the school.

The Mary Clokey Porter Girls' Boarding School

TANTA, EGYPT

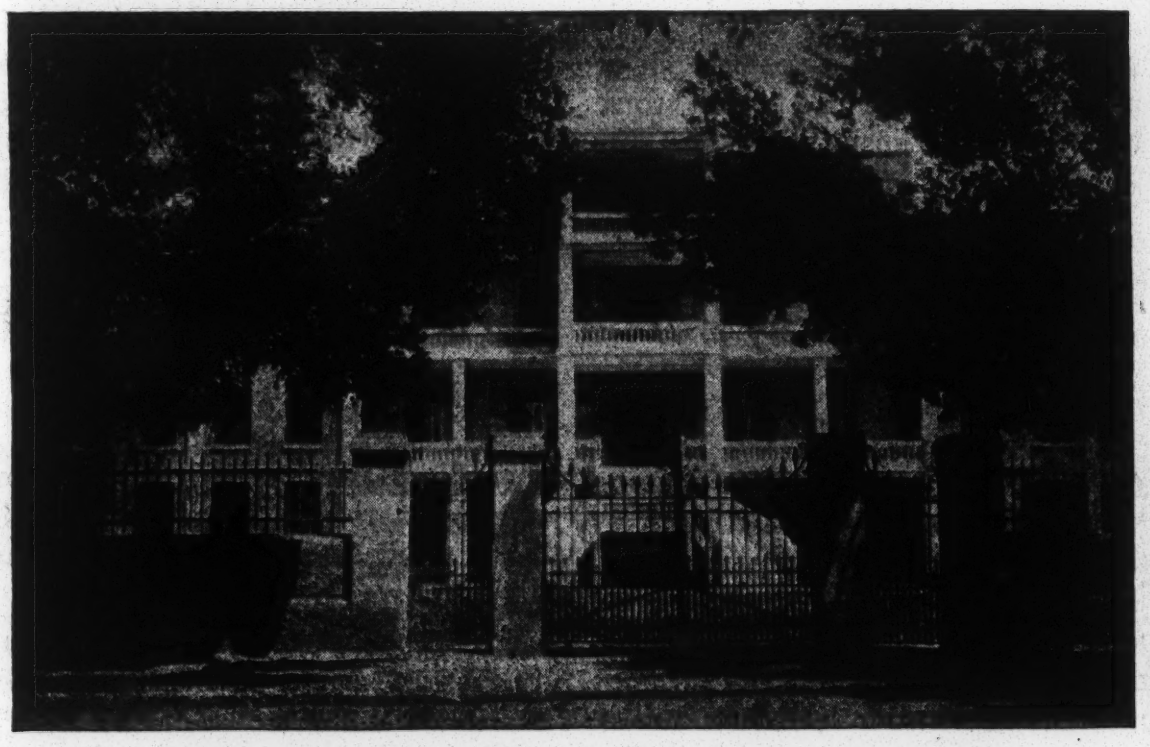
By Miss Carol E. McMillan, Tanta, Egypt

SOME 32 years ago in the opening up of Mission work in Tanta by the Rev. J. K. Giffen, D. D., and Mrs. Giffen, the latter opened up a school for girls. Sometimes it was housed in a rented building, sometimes in rooms in the church building. Little by little it grew. Time came when larger quarters were necessary. As they were considered, the Rev. J. Kruidenier, D. D., who was then the missionary in charge of the station and district urged the opening of a small boarding department to meet in a limited way the need of the large outlying district for female education. Permission to do so was obtained from the Mission Association. A house large enough to accommodate both departments was found and in September of 1909 the school was opened up in its new quarters for enlarged service. Slowly but steadily it grew until the building was filled to overflowing.

As the years went by and the limitations and inconveniences of rented property made the work more difficult, there sprang up and grew in the hearts of those in charge of the school the desire to have a permanent home for the school. The desire was placed before the Women's Board and met with their approval and a few years later they sent money with which to buy a plot of ground for the school. Later they provided money for the erection of the building. The opening of the war interfered with all building operations and twelve years elapsed before it was possible

to accomplish the erection of the permanent home. But at last in the summer of 1926, the building was declared complete and on September 10, 1926 the dedicatory services were held. It was the happiest day in the history of the school up to that time.

The building is one which commands universal admiration. Both the day school and the boarding departments have been amply provided for, for all time to come. The arrangements of the building for the accommodation of all its work are as nearly ideal as one could wish. Those of us who have had the privilege of working in it in its first year of new history have felt ourselves specially favored of God in having such a splendid place in which to serve Him. We have felt that this excellent plant challenges the very best that is in us and we long to lay our all upon the altar of His service that His name may be honored and glorified in and through us day by day.



MARY CLOKEY PORTER GIRLS' BOARDING SCHOOL, TANTA, EGYPT

There were seven girls who completed the course of study this first year and received the school diploma. All of the seven confessed their love for Christ and their surrender to Him and their purpose to live for Him before they went out from the school. One had Protestant Christian parents, five Coptic parents, and one Moslem parents. The last spent the most of her school life in our school. In the Bible lessons, she was as diligent as any of the class and in understanding of the teachings, she seemed to grasp them more quickly than some of the others. In talking with her, I said, "You will find it more difficult to live for Christ than the other girls." She replied, "Yes." I asked her if her father ever read from the Bible. She said that he did. I urged her that she would be faith-

ful in the daily reading of the Bible and in prayer and that she would endeavor to live so true to Christ that her people could not but take knowledge of her that she was a child of God. She will need your prayers and mine that she may not be led away from Christ.

And now in the second year of the new school history we are to have a new department added, made possible by the Juniors of the home Church. It is the kindergarten department and we feel the school is most fortunate to have as the head of this department Miss Ruth Williamson who will serve in that capacity as well as an associate in the administration of the school. It will be our pleasure to write from time to time of the progress of the school in all of its lines of activity.

Assiut College, 1927

DURING the present year we were showing one of our home pastors through the College. He is a man who, throughout a long ministry, has maintained a deep interest in the Foreign Mission activities of our church. He possessed a knowledge of the work far greater than that of the average and yet during the hours which we spent together he said, time after time, "I never dreamed that we had such an institution as this in Egypt". When we entered through the large stone gateway at the College and he saw, for the first time, the campus with its palms, athletic fields and flowers, or when we visited Sawyer Science Hall with its laboratories more completely equipped than any others in Egypt, or when we climbed to the tower and surveyed the acres which were purchased when land was cheap but which now lie at the edge of the newest section of the city, or when we entered the Chapel at the Preparatory Department which seats 600 and which was crowded with our own boys and with the girls from the Pressley Memorial Institute, each of these new experiences was preceded with his exclamation of delighted surprise.

Thus from the narrow, dark confines of a donkey stable the College has grown to be an outstanding institution.

The past year was marked with many evidences of normal growth and by one which indicated a great stride forward. The attendance, for example, despite the financial distress throughout Egypt, was but slightly below the average. At the three communion services of the year 78 students united with the church which is 6 above the average of the past ten years. The Christian Organizations had a good year. There was received a prize of $25 from the late Dr. Carrie M. Buchanan for the best essay on the subject of "Drugs, How We Can Combat Them". This created a large interest and brought new life to the Temperance Society.

The evidence of greatest progress is the building of Ure Memorial Hall at the Preparatory Department. This

See Students in "The Oval" Assiut College page 130.

is a large, modern dormitory and dining hall which furnishes quarters for 204 boarding students and makes it possible for us to dispense with some of the ancient and unsanitary accommodations. Also as the Pressley Memorial Institute moves into its new quarters and we take over their old premises we can fulfil one more dream, namely, house more of our teachers on our own grounds thus helping them to solve one of their difficult problems and also making it possible for them to take a larger share in the life of the institution.

Yet when all this has been said I am certain that when you visit us, you too, like our pastor visitor of this year, will exclaim, "I never dreamed that we had in Egypt such an outstanding institution as Assiut College."

The American University at Cairo

R. S. McClenahan, L.L. D. Dean of American University of Cairo

THE purpose of establishing a Christian college or university at Cairo was in the mind of the United Presbyterian Mission in Egypt and others for over a quarter of a century, before it was founded in 1920. The Mission, the Board of Foreign Missions in America, various committees and thoughtful individuals, both in Egypt and America, gave it profound consideration, generally with a view to its being brought into existence as an integral part of our church's work in the Valley of the Nile. However, by the action of the General Assembly and all concerned, the project was committed to a Board of Trustees, with headquarters at Philadelphia, which conducts the University not directly as a part of the Mission, but in close fellowship and relationships with it.

The first unit established was the College, which, during these seven years, has developed into four years of "secondary" education and four years of collegiate classes, the senior year being offered for the first time for the coming school year. The second unit was the School of Oriental Studies, for instruction of foreigners by Egyptians in the Arabic language, the faith, life, civilization and customs of the peoples of the Mohammedan world. The missions in Egypt, including our own, place their newly arrived missionaries in this school for a period of two years, before appointing them to the work in Egypt. Missionaries from as far abroad as North Africa, India, Persia, Abyssinia, Java, and other parts of the Mohammedan world are gathered here for the values which come to their work by study in Cairo and associations with the Arabic-speaking centers of the Near East.

The third unit is the Department of Extension, which, through lectures, printed material, meetings in the city of Cairo (with a population of almost a million) and elsewhere, a busy and very efficient child welfare center, ministers to adults beyond the ordinary school age, and to suffering children. The last unit, scarcely established yet, but about to be, is that of teacher training.

Dr. Charles Watson, for sixteen years Secretary of our Board of Foreign Missions, is the President of the University. Dr. Robert S. McClenahan, for twenty-two years teacher and then President of Assiut College, is Principal of the College. Mr. Wendell Cleland, formerly associated with our Board of Foreign Missions, is Director of the Department of Extension, and Mr. Russell Galt, also for several years in the Board's office, is head of the teachers' training department. Rev. E. E. Elder, Rev. Adams, and Dr. Zwemer, of our Mission, have a very large part in the School of Oriental Studies, being especially in charge of the training of our own missionaries.

From the beginnings of the work of the University seven years ago, it has been evident that its immediate contributions were to be somewhat different from those of some other parts of the mission work conducted in Egypt. Its approach, its problems, its constituency, and of course its product, would necessarily be different from those of institutions or centers other than Cairo, the intellectual center of the Moslem world. The frank recognition of this has offered a sector of work for the University in service for the Kingdom which seems most encouraging and fruitful. The student body are very largely Mohammedan, and their approach to the presentation of Christian truth and missionary service calls for all the faith and prayers, the cooperation and fellowship, which our own and other churches can provide.

The young men enrolled in the College and University may have a long way to go before they can become identified by membership with the Protestant church, and it may possibly be a good while before many of them will appear as Christian preachers and teachers. Much that is destructive will precede their constructive approach to the acceptance of the Gospel. But they are receiving it; they are inquiring into its worthiness and results; and, indeed, there is such a spirit of inquiry as we have never known before on the part of these who are to be the leading citizens; as they come to mature manhood the restrictions of prejudice and tradition, fanaticism and lack of freedom are removed. In this, the University has a share.

It is indicative that the first paragraph of the Constitution of the University reads as follows:

"The purpose of the Trustees of the American University at Cairo is to promote Christian education for the youth of Egypt and adjacent lands by the establishment of an institution of learning of the highest standards of educational efficiency so as to discover to the Moslem World those living springs which are to be found in Christ and which alone suffice for the energizing of the intellectual life, the regeneration of society and the redemption of the individual life."

Educational Work In The Sudan

By Mrs. D. S. Oyler, of Sudan, On Furlough, Sterling, Kansas.

MRS. White has just sent me an S. O. S. call saying that the material for an article on "Educational Work In the Sudan" has failed to reach her, and she asks me to write a few notes on the subject.

THE NEED FOR EDUCATIONAL WORK

All teachers agree that education not only involves formal instruction, but the development of all the powers of a youth in the service of his fellowmen. This means not only a child's mental powers, but also his physical, moral, and spiritual powers. Herbert Spencer says that the object of education is "to prepare for complete living". And in the Book of Proverbs we read, "Train up a child in the way he should go, and when he is old he will not depart from it".

GOVERNMENT SCHOOLS IN THE NORTHERN SUDAN

In the Northern Sudan the government conducts a medical school in Khartoum, which is elementary in scope, but has possibilities for development in the future.

Gordon College is another government institution in which boys are trained to be clerks and secretaries, and instructed in manual and military work. It was built in memory of that great Christian Soldier, "Chinese" Gordon.

Besides the two institutions there is a boys' school in Omdurman, and also a small institution in which girls are trained to be teachers. No work beyond the fourth grade is done in the school.

Going out into the provinces one finds elementary boys' schools in all the government posts, and some of the larger towns. It must be remembered that in speaking about government schools that all of them are more or less under Mohammedan influence.

OTHER SCHOOLS IN THE NORTHERN SUDAN

The C. M. S. (Episcopal Church of England) has a small boarding school for girls, and a very elementary girls' school in Omdurman The girls' school which they had in Khartoum has been closed for the present.

The Greeks have a mixed school for children of their own nationality, the Copts have a boys' school, and also one for the girls, and the Catholics have a girls' school. All of these are in Khartoum, a city of forty thousand people. In addition to institutions which have already been mentioned, I believe that the Catholics have a small girls' school in Omdurman, and the C. M. S. have a girls' school in Wad Medani, and also at Atbara.

AMERICAN MISSION SCHOOLS IN THE NORTHERN SUDAN

As far as educational work for girls in concerned, our mission is without doubt the leader. It is true that we have only two girls' schools in the Northern Sudan, the one in Wadi Halfa, which is a day school, and the Boarding School in Khartum North. The Wadi Halfa school has had many trials, but I feel it is growing slowly, and surely. Recently one of our lady missionaries has been stationed there to carry on the school work, while another one has been

doing follow up work in the homes of the people. They have not been there long, but the effects of their work are already beginning to show.

The Girls' Boarding School in Khartoum North has had a steady growth, and addition after addition has been built. The big wing which was added last year is already crowded, and additional space must be provided as soon as possible. It is an institution to which the mission may point with pride. The faith of our Women's Board in building the school has been equalled by the faith and prayers and works of the young ladies who have been stationed there.

Their first aim, as it should be in all mission schools, is to train the girls to know Christ, their Saviour. Last year more than two hundred girls were on the roll, and half of these were boarders. Who can estimate the influence of that institution as these girls go out into homes of their own?

Besides the regular school work which takes a girl through the sixth grade, teacher training classes are held, in which the promising pupils are taught how to give instruction to others.

The girls are also taught to make Sudanese bread, daily classes in sewing are held, simple lessons on caring for the ill are given, and a small beginning has been made in domestic science work.

Another sphere of usefulness to the school is in fitting some of the women and the girls who have gone out from that institution, to add a bit to their incomes, by making Sudanese embroidery and selling it under the supervision of Miss Grove, who has charge of the school at the present time.

One very important branch of the school work which is already receiving attention from the people and the government is the kindergarten. The equipment is not what it should be, but the influence of just this one department of the school is having a great effect on the surrounding community.

Our whole mission work in the Sudan has suffered through lack of Bible women to go in and out among the homes, teaching the women how to read, and above all teaching them the Way of Life. At first the mission looked to Egypt for the supply of Bible Women, but that plan has not proven practical. If the women of the Sudan are to be won for Christ, a large share of the work must of necessity be done by Sudanese women. This is true in the Southern Sudan as well as in the Northern section of the country. If the Shulla women are to be evangelized most of the work must be done by Shulla Christian women, and the same may be said of our Nuer sisters.

It is proposed to begin a Bible Women's Training School in Khartoum North, to train women who use Arabic, and these women, we hope, will in time to come be available for work in all the Mohammedan section of the Sudan.

The Boys' Home is one of our institutions which has had a great influence in the Sudan. Started in the early days by Dr. Giffen, to provide for the waifs who were homeless, it has developed into a boarding school, and its scope is enlarged through the admission of boys from a better class of people.

Recently the home has been divided, and a new institution has developed which is called the Gereife School. Some of the older and more promising boys were taken to this new school, which is beautifully located far from the noise and temptations of the great city of Khartoum. Gereife is five miles out in the desert from Khartoum, and when one arrives in the school, after a dusty, hot trip across the sands, taken on foot, or by riding a donkey, or going in a Ford, it recalls the old story of an oasis in the desert. It is remarkable what has been accomplished in gardening, farming, stock raising, etc., in the few short years this school has been in existence. Recently a short term teacher from America has been added to the staff of this growing institution.

In Khartoum a day school is conducted in connection with the Boys' Home. Boys' Schools are also being carried on in Khartoum North, and Omdurman, but for lack of funds the boys' school in Atbara, and also the one in Port Sudan, have been closed.

The greatest need of the mission school in the Northern Sudan is a trained educationalist to take charge of the whole school system amongst our Arabic-speaking constituency.

EDUCATIONAL WORK IN THE SOUTHERN SUDAN

In the Southern Sudan all the schools are primitive, and most of them are very limited as to the number of pupils. The South has not yet reached the stage where an educational director is needed, as he is in the North. The present problem is to instill the desire for education in the hearts of the people.

The C. M. S., the Catholics, and the Sudan United Mission (Australian) have schools in the Southern Sudan. Our own mission has two schools, one at Doleib Hill, and the other at Nasser. At the Nasser school some girls have been attending regularly. At Doleib Hill there were twenty girls in October, and in March when we started home on furlough, none were reported.

The Sudan United Mission has been conducting boarding schools for boys over in the Nuba Mountains Province, but the attendance of the boarders has been very erratic. The C. M. S., have found it advisable to give up boarding schools for boys, and at present they permit boys to come and live on the mission compound at the various stations, with the understanding that the boys provide their own food, and attend the day schools regularly.

All of these schools, whether they be under our mission or some other mission, need more equipment badly, but the lack of equipment gives us no excuse and does not justify us in letting the work slide. As Christians, and as leaders among the people, it is our duty to go calmly ahead, day by day, making the best use possible of the equipment which is at hand. True progress is not made through erratic effort, but it comes only through patient, daily effort.

OUTLOOK FOR THE FUTURE

The outlook for the future can best be told by quoting one of the reports of the Phelps-Stokes Educational Commission to Africa. In the last paragraph to the introduction of their volume on "Education in East Africa" this is said:

"The trustees also believe that a great educational revival is about to take place in Africa. They have not forgotten the thrill which went over the educational world in August, 1901, when the army transport THOMAS sailed from the United States with 550 graduates of American Colleges and Normal Schools to establish a public school system for the natives of the Philippines—the first extensive educational system in which industrial training and physical development were made a daily part of the school routine. There is probably no chance for such a spectacular development in connection with Africa, but it is earnestly to be hoped that an increasingly large group of thoroughly well-trained educational leaders for government and mission schools will go to the African continent in the near future. If they do, and if they meet their responsibilities in the same high-minded spirit that has been characteristic of most colonial administrators and missionaries in recent years, the RESULTS THAT CAN BE ACHIEVED WILL ALMOST SURPASS THE IMAGINATION. THIS WILL BE PARTICULARLY TRUE IF, FOLLOWING THE BEST PRECEDENTS OF THE PAST, THEY BEAR IN MIND THAT THEIR MAIN OBJECT IS TO DEVELOP AN INDIGENOUS EDUCATIONAL SYSTEM WHICH IN A FEW DECADES SHOULD BECOME LARGELY SELF-SUSTAINING AND SELF- PERPETUATING, WITH A LARGE DEGREE OF NATIVE LEADERSHIP. THE RIGHT TYPE OF EDUCATION IS VERY CLOSELY AKIN TO THE RIGHT TYPE OF CHRISTIAN NURTURE, AND THERE SEEMS TO BE NO PART OF THE WORLD WHERE TEACHERS AND MISSIONARIES, LIVING IN THE SPIRIT OF CHRIST AND PROCLAIMING HIS SIMPLE GOSPEL BY WORD, LIFE, AND DEED, CAN RENDER A LARGER SERVICE FOR THE SPREAD OF THE KINGDOM OF GOD THAN IN AFRICA."

CLOSER RELATIONS COMMITTEE

For more than a year two committees, representing the Presbyterian Church U. S. and the United Presbyterian Church have been meeting from time to time to discuss church union.

At the request of these committees, the General Assembly of each denomination appointed two women as additional members. Mrs. W. C. Winsborough of St. Louis, Mo. and Mrs. W. K. Armstrong of Rogersville Tennessee, were appointed to represent the Southern church and Mrs. J. D. Sands of Pittsburgh, Pa. and Mrs. John P. White of Xenia, Ohio were appointed to represent the United Presbyterian Church.

The enlarged committee met in Cincinnati, Ohio September 6, 1927. After the reports of standing committees and the reports of delegates to Assemblies were given, several sub-committees were excused for separate conferences.

The four women were introduced to each other, and finding a cosy nook they drew their chairs together and began to talk over this matter.

In so brief a time the committee on Women's Work was unable to present any recommendations. It was deemed best to present briefly to the whole committee the plans of work of the two organizations. Mrs. Winsborough told of the Woman's Auxiliary and Mrs. Sands spoke of the work of the Women's General Missionary Society.

The Women of the Southern church are full of enthusiasm for their organization, while the women of the United Presbyterian Church are equally enthusiastic over theirs.

The Woman's Auxiliary, through its representatives, very kindly invited the two women members of the Committee from the United Presbyterian Church to attend the Annual Conference at Montreat N. C. July, 1928.—Editor.

Sayo Schools

By Margrietha Kruidenier Buchanan, Sayo, Abyssinia.

GIRLS' BOARDING SCHOOL

A Practical Training

ALTHOUGH Miss Blair is on furlough the school is still in session, we are glad to report. Miss McKibben devotes part of her spare time in order that the school may not have to be closed. The number of girls is somewhat reduced from last year but the quality of the work has not been greatly lowered. The girls are taught washing, grinding of food, gardening, sewing, and other kinds of household work by actual practice. They are not trained away from their ordinary everyday life but are trained to live it in a better way.

Bright Girls

A few of the girls mastered reading quite well and read as well as most of our boys. They have learned to read in public, which is saying a good deal for Abyssinian girls. Their arithmetic and writing are also commendable. They are learning the Bible and are coming to love it.

The Girls' Boarding School Needs Recognition and Support

This school is not supported by the W. G. M. S. It is supported by the gifts of missionaries and a very few tuitions from Abyssinians. It should be duly recognized as a part of the Women's work and should be made a part of your regular work. It is an inexpensive but a very much worthwhile work. It is eminently worthy of your financial support and recognition.

GIRLS' BOARDING SCHOOL, SAYO
Cut Furnished from Mrs. George Moore Memorial Fund.

DAY SCHOOL

Young and Old; Small and Large

If you were to visit our school you would be impressed by the great variation in ages and stature to be found among our pupils. Some are mere tots almost, very small kiddies. A

parent brought his little boy and girl recently and said, upon being asked if they were old enough for school said: "They are a trifle young but it is much better to have them in school than to have them playing in the mud." We also have grown men, twenty-five to thirty years of age. Some of these chaps are six feet tall or nearly so. In some respects our school is similar to an old time country school in the U. S. A.

Upper Class Children

The Amharas, the officials of the country, have been somewhat slow to send their children to our Sayo schools. This year we have a few more Amharic children than ever before. We trust that more and more the children of the officials will come under our influence. They will be the rulers of tomorrow and it is highly important that this country secures truly Christian rulers.

A Little School but a Big School

According to American standards our school is quite small, only a few more than a hundred pupils. But in Abyssinia it is considered a rather large school. Our chief ambition is not primarily to secure great numbers of pupils but that each and every pupil may be led to accept Jesus as Lord and Savior. Your prayers can help make it a big school in the true sense of the word: big in Christian influence, big in testimony for Jesus.

SAYO SCHOOL STATISTICS

(June 20, 1927)

Boys' Boarding School enrollment	45
Girls' Boarding School enrollment	8
Day School (afternoon only)	104
Special Classes for Mission assistants and teachers	6
Abyssinian teachers in Day School	6
Abyssinian helpers in B. B. S.	3
Abyssinian helpers in G. B. S.	1

DAY SCHOOL

Boys	94	
Girls	10	
		104
Gallas	88	
Amharas	14	
Anuac	1	
Greek-Galla	1	
		104

SIDELIGHTS ON SAYO SCHOOLS

BOYS' BOARDING SCHOOL

Three Square Meals a Day

As this sort of a program looms big in the eyes of the boys we shall speak of it first. Nearly all of our boys come from homes where the family have only one or two meals a day. Sometimes what little food they receive is unappetizing and even not nourishing. But in the B. B. S. there is plenty of good, nourishing food. There is no extravagance as is evidenced by the fact that a boy is fed for about two cents a day or sixty cents a month. Three meals a day are building up the boys in a physical way. Best of all they are receiving food for the soul—the Bread of Life.

The Fight With Dirt

Our boys learn cleanliness by example and practice, not by the lecture method. They are required to bathe twice weekly and this in itself is an innovation for Abyssinia. They wash their own clothes, wear clean clothing and also have many face, hand and feet washings. A new thing like this takes a little time to work. But it tells. Our boys are easily 300% cleaner than the dirty, little urchins on the outside. Cleanliness may not exactly be next to Godliness but at least it has a mighty wholesome effect.

The Ban on Bojellies

Many of the boys of this country eventually become rather hardened to

bojellies. Some of our school boys are all too indifferent to them. But by constant insisting that the boys keep their toes free from these little pests the boys are being helped to secure comfort, for without bojellies there is comfort but with them none whatever. It is a hard fight to keep down all sorts of insects. You who do not know Abyssinia can scarcely imagine the commonness of these crawling creatures.

BOYS' SCHOOL, SAYO

Cut Furnished from Mrs. George Moore Memorial Fund.

Bargain Hunters

Deep rooted in every native is a highly developed love for bargains. This fact brings out the following side-lights on registration days at the Boys' Boarding School.

A standard fee of three thalers is the cost to the natives for a whole term. You will, of course appreciate this bargain when you know this includes a boys lodging, board, and schooling for ten months. Strange as it may seem to you however, our boys seldom accept the price without first making every conceivable effort to reduce the standard price. There are forty-five boys enrolled in school this year. This means literally the same number of 'bargain-lovers' pursued their natural inclinations upon placing their applications for entrance into the Boarding School. Ordinarily they venture out with half price at first. From this point a small scale of book-keeping becomes necessary. The child's name is taken and he is credited with what ever amount he offers. After he is convinced that dining room privileges are not his until he is fully paid up another coin is deposited to his credit. Often several days may elapse before the applicant brings forth the last coin necessary to total the desired amount. At last he strides off with a satisfied attitude of having had his fun, at least.

Of course there are some worthy lads unable to pay cash. These are

always cared for either by providing work for the boy to earn his way, or where it is deemed wise, paying his way out-right for him.

Great credit is due to Mr. and Mrs. D. C. Henry for all their splendid efforts in establishing the manual working side of the Boarding School.

Gorei Schools

By Rev. Robert M. Wilson, Gorei, Abyssinia.

WE have two schools in Gorei, the Girls' School and our Boys' School. At present their are fourteen girls enrolled under Mrs. Walker. Four of these girls stay at the school as boarding pupils. The remaining ten are day pupils. Until lately one of the boarding school pupils was a daughter of Lydia who recently died in the hospital at Addis Ababa. Not long before her death we received a letter from her saying that her two daughters were in the possession of one of the local rulers not far from Gorei. They had been taken into virtual slavery in payment of a debt of thirty thalers, about fifteen American dollars, which Lydia for some reason owed to this man. After going to Addis Ababa, however, Lydia had paid this debt and therefore asked the mission here at Gorei to see what we could do to get the children released. An appeal was made to the British consul here, and through him to Ras Nado the governor, and the children were turned over to the mission, not, however, until after Lydia had passed on to her reward. One of the girls secured work, but the other one appealed to Mrs. Walker and Miss Bayne, and was accordingly taken into their little family. She was with them for some little time, finally leaving to marry a man who had recently proved his eligibility by going to the desert and killing an elephant. She is still a regular attendant at all of our mission services.

As yet we have no Boys' Boarding School, but we look forward eagerly to the time when we shall have. At present we have an enrollment of fifty seven boys with an average daily attendance of about forty-five. They are of all classes, from slaves to the sons of local rulers. The school is in its infancy, being only in its third year, but already several things are making themselves apparent in connection with the problem of the most efficient administration of the school work.

One of these is the fact that there are very definite gradations of intelligence among the boys. That is, their capacities for learning differ widely. Some boys learn the alphabet and that is about all. Others learn to read and write a little, and then gradually fade out, while others eagerly reach out for higher things. This seems at least to point to the fact that it is soon going to be necessary to specialize on the boys who can afford to be pushed, allowing the others to fall by the wayside. The future of the people in an educational as well as an evangelistic way, lies with the trained native people, and

therefore since there is a shortage of teachers now and our time is naturally limited, we are gravitating more and more to the place where we are bending our efforts on those who show promise, even though they be relatively few, allowing the others to absorb as much as their intelligences are able.

There is another angle to be considered however, and a very important one. Our main aim, toward which all of our work points and heads, is the saving of souls for Christ. In this particular field it is the saving of Abyssinia for Christ. The conviction steadily grows, that this is going to be best accomplished through the children. The people are steeped in superstition. Our most faithful adherents among the men and women are almost without exception so firmly held by the bonds of superstition that it is hard for them to leave the ancient beliefs. They may laugh at the customs and the beliefs, but in their hearts they are afraid.

It is not so with the children. Coming in contact with the truth as it is in Christ, before the customs and superstitions of their people have a chance to become set in their lives they come into a personal relationship with Him, and so the truth molds them and develops them in this vital character forming period.

We therefore face that double problem, or rather we recognize that double opportunity in our schools—that of the specialized training of the boys and girls who will some day carry on this educational work, and the possibilities of the schools as evangelizing agencies. While we hope and pray that among the men and women there may be many who will come to know Christ in a saving way, yet after all our greatest hope is in the children who will form the next generation of grownups.

Evangelism

By Margaret Wilson Copeland, New Castle, Pa.

PERSONAL EVANGELISM

MORE than nineteen centuries ago our Heavenly Father brought forth to this earth a new Savior, who dedicated His life to the proposition that this world was worth suffering for, in order that it might be brought to God. One method which he used included sending his disciples out to do personal evangelistic work among friends and strangers; and because the Andrews kept on finding the Peters and the Philips kept on seeking the Nathaniels with the good news, "We have found the Messiah", the early Church grew mightily even when persecution was rampant.

Except in isolated cases this method has been overlookd for some time. We have relied on the public preaching of the Word and the work of the ministry to evangelize our home fields. The present state of the Church reveals that this has met with some success, but statistics show how slight the success has been. No matter how consecrated a minister is, he cannot himself evangelize his whole

field, but even a mediocre minister with a congregation consecrated to the work of personal evangelism can reach districts far beyond his own immediate field. All pastors need Aarons and Hurs to hold up their hands, but they also need several pairs of feet to carry the Gospel to the unconverted in their parishes.

Every minister will tell you that there is no work on earth to be compared with that of the ministry, because of the joy that comes when men and women respond to the Gospel and lead changed lives; and because he can be of help in strengthening those who are already converted, but who need inspiration along the way. This happiness should not be confined to the ministry, for every layman who will consecrate himself or herself to the task may realize a similar joy. It is very often the case that some who are used to hearing ministers plead with them will pay far more attention to the pleas of the layman. In some cases people have a wrong impression of the ministry, and feel that they are men set apart and different from others and so cannot understand or sympathize with the problems that confront the average man. To these misunderstanding folks a layman may go and win converts, where a minister would have little chance.

This is a wonderful case of a rule that works both ways, for besides bringing happiness into the homes which are visited, the homes of the visitors have a new cause for rejoicing, and the lives of the visitors become more full of purpose and more yielded to the leading of the Holy Spirit. Men and women who have been Christians for years, but who have been very much at ease in Zion, suddenly discover a reason and purpose in their lives, and life seems much more worth living when they discover that they are useful and have a definite work to do,—a new Crusade under an old banner.

HOUSE TO HOUSE VISITATION

Having decided to undertake a crusade having just as much inspiration and a higher purpose than any crusade in the name of the Holy Grail, the question arises as to the method to be used. Again we use a method as old as any and yet new. We find this method in all our financial campaigns in city and country, and it is the same method that was used on the roads and in the homes of Gallilee so many years ago. Two and two Jesus sent out His workers, and two and two the workers are still sent out.

Sometimes a man and his wife may go together; but often it is better to send out two women or two men, depending on the people who are to be visited. Most of our workers carry their Bibles with them, and at least one of the two is able to lead in prayer.

Any pastor will be more than willing to train workers for several weeks ahead of the time during which the more intensive work is carried on, and we found the time immediately following the Prayer Meeting hour very satisfactory. Small handbooks containing organized lists of Scripture verses may be secured, and a great many of these may be memorized against the time when they may be needed. Then, too, a few meetings

of preparation bring a spirit of prayer for each other to the workers, so that their intercession includes each other, the pastor, and the homes to which they shall be sent. When the time comes for them to go out, the pastor will have gathered from his own constituent roll, from the suggestions of the workers, and elsewhere, a long list of names of those in the neighborhood who are as yet living unyielded lives. A list of a few of these names is handed to each pair of workers as they start out for the evening; and after prayer, all start out at once. At the following evening's meeting, these cards are returned to the pastor containing remarks such as these: "Wish Pastor to call"; "Have become careless and wish to renew their profession"; "Prefer the Baptist Church" (This name is then handed to the Baptist Pastor); "Could get little response"; "Seemed to be waiting for the invitation to become a Christian and will unite with the church." In the case where little response is given, the pastor will hand those names to another team the following week.

Two or three weeks of this, every night of the week, will work wonders; and then the gratifying part of the plan is this: that those who have been engaged in the work see no reason for dropping it, and ask the pastor to give them a few more names at each Wednesday evening service. And so, while such an intensive campaign cannot be kept up the whole year, yet the work still goes on; and soon the pastor realizes that the people themselves are becoming a group of home missionaries who are doing more in their spare time than he could ever get done in his entire time. No longer is "the evangelization of the world in this generation" to be left to a handful of foreign missionaries. In addition to giving to and praying for the missionary agencies of the world, we shall become part and parcel of them ourselves, and have a unity of spirit and purpose and work with all missionaries, home and foreign.

EVANGELISM IN THE MISSIONARY SOCIETY

Unless you have that caricature of a missionary society—a gossiping, social organization—there is in your church one group, or several groups of women who can be more aid in evangelizing your immediate neighborhood than any paid staff can possibly be. At least once a month your members meet for an hour, part of which time is given to prayer, and the remainder to a study of the problems and progress of the Kingdom. If their opportunity is pointed out to them these women will pray just as earnestly for the unsaved on the different streets and roads of their neighborhood as they now do for the thousands who are lost in our foreign fields, and they will wonder why they have neglected the nearer opportunity so long. These women are of the calibre that will preach if they are sent.

All missionary society women may not be responsive to a program of personal work, but you may be sure that all your women who are willing to do personal work will become good missionary women. Some woman who has remained cold at the prospect of pink teas and oyster suppers

and bazaars, may become one of the best personal workers. You recall the traveler in South Africa who stooped to pick up a stone dropped in play from the hands of a native child, when his eye caught a gleam—the gleam of a diamond. A short time later, stones which had been merely playthings in the hands of native children, were transformed into cut gems worth countless thousands. There may be some women in whom you have never yet caught the gleam, who under such a program might come to be worth millions in the coin of Heaven.

And now for the practical working out of the plan. First of all select a different street or section of your parish for each month of the year. Have it understood that along with prayer for all missionary activities this special monthly section will be prayed for at the meeting, worked on in between meetings, and prayed for every day at home. A further development includes the districting of the entire congregation with the additional names of unconverted people to be found in each section. Two older missionary women and two younger missionary women may be assigned to each section, all four living within the bounds of that section. These people are responsible for members and constituents within their district, and are to add constantly to their list of constituents as they find those who have not professed their faith in Christ. Cards may be distributed to these workers bearing a date on which they are to be returned to the Pastor or President of the Missionary Society. Each card should have space for about ten names and for a short report on each call made. From these cards a list may be made up of those who are physically ill and those who are ready to talk to the Pastor concerning their relationship to Jesus Christ. Sometimes a whole family will be ready to unite with the Church just because these faithful missionary women have prayed and worked so well.

Can you imagine the effect on the society itself if members work in this way? Can you suppose that there will be any more tedious meetings, or "No report" answers from the membership committee, or a cold reception for visitors and new members?

Too often our plans and schemes can be marked doubtful when viewed from the standpoint of meriting the approval of Heaven, but surely a plan that includes the sending out of missionary women, two by two, into the streets and roads around their homes to interest other women and men in the faith and work of the Kingdom, will not only merit high heaven's approval, but will bring into the hearts of the women workers, and into the homes which they visit, the regenerating power of the Holy Spirit. Try such a plan for a year and let Heaven count the results for you will not be able to do so on this side of Eternity.

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

SISTERHOOD OF SERVICE

The glow of life around us,
The star of Hope before,
In sisterhood of service
We count our mercies o'er.
One thought, the love of Jesus,
One consecrated aim,
We light a torch in darkness,
And toil in His dear Name.

No lines of caste divide us,
No choice of East or West,
We leave the place of labor
To Him who knoweth best.
In little self-denials,
In prayer on bended knee,
In word or work we answer
The Master's "Follow Me."

Master, give Thy blessing,
And guide us as we try
In sisterhood of service
To lift Thy banner high.
Let not Thy kingdom tarry,
Nor let it suffer loss,
Speed on the day of glory,
The Conquest of the Cross!

—Margaret E. Sangster.

THE HONOR ROLL

Each year in the Annual Report of your General Secretary the Honor Roll is given. This means that every society in each of these Presbyterials mentioned has given a Thank-Offering and reported same on time to the Presbyterial Thank-Offering Secretary, and she in turn has sent her report to the General Secretary on time.

This year the Honor Roll contains the names of forty-one Presbyterials. Beside the name of the Presbyterial appears a number such as "first year", "second year", etc. This number means the number of successive years this Presbyterial has had a perfect report. If a Presbyterial fails to make the Honor Roll one year and gains the honor again the year following, it is marked "first year", and starts again to build up a record of years. In this year's report, you will note there is one Presbyterial that has been on the Honor Roll for ten successive years, another for nine years, and that there are three for six years and four for five years. It is a great honor for any Presbyterial to have its name on this list. It speaks of earnest and faithful work of secretaries, both in the societies and Presbyterials. Our great desire is that, instead of forty-one Presbyterials as this list reported, when the next Annual Report is presented, the Honor Roll will contain fifty-seven Presbyterials.

PRAYER OUR BEST PREPARATION

In planning our coming "Ingathering" of Thank-Offerings let us all be much in prayer. Without His blessings all our plans will be in vain.

Pray earnestly in our families, in our societies, in our prayer groups, and as we observe the ten o'clock hour of prayer that every effort put forth by the Thank-Offering Secretaries of the societies or presbyterials or by the General Secretary are blessed.

Prayer plus good methods, plus consecrated zeal will result in victory. Pray definitely, in faith—

First—For the true spirit of thankfulness.

Second—For the active expression of our gratitude in our Thank-Offerings.

Third—That the 90,000 women of our church will each have a part in this Thank-Offering.

Fourth—That this year's Thank-Offering be the best ever given.

Fifth—For God's richest blessings upon every gift and giver.

Oh! Women of the United Presbyterian Church, are you thankful that

you know of Jesus and His love and care for you?

Do you realize what the gift of His Son means in your life?

What would your life be if you were one of the millions of women who have not heard of Jesus—
Women who are:

Unwelcome at birth;
Untaught in childhood;
Unloved in wifehood;
Uncherished in widowhood;
Unprotected in old age;
Unlamented when dead?

Let us show our gratitude by our gifts.

WHY THREE HINDU GIRLS GIVE THANK-OFFERINGS

During the famine year of 1899 in India, just beside a mission house, three little girls, Lalo, Nikki and Lachmi, were left motherless, the Hindu father was very poor, but he had a father's heart and it grieved him to see his children hungry and in want. They were girls, so no one in the Hindu religion cared for them. The father could look over to the mission house, and he knew that the little Christian girls in the school, had plenty to eat and to spare, but there was a great gulf between these little Hindu girls and those Christian girls in the mission school; not only were they Hindus, and could not eat food cooked by Christians, but the people, of this village, had taken a vow that they would never become Christians, so the father knew if he gave his children to the Christians, he would be breaking his vow. But he stood facing one of two events. Hindu death or Christian life. The father came to an Indian Christian and asked him, if he thought the mission ladies would take his three little girls. The Christians promised to ask us, and of course we said we would; this message was taken to the father. The father then suggested that he would send the three little girls into the cotton field and the Missionary or some Christian could go there and take them. But we said No! we receive girls, we do not steal them, and the father must bring them to us. When the father realized that he must do his part, he did not refuse. So picking up the youngest and the other two following, they came across to the Mission house; all that the father could say was, "I give them to you and may God remember them."

They were taken into the school. The neat clean school children were a new sight to them, soon they too were clothed and fed and in their right mind. They soon forgot their Hindu birth, and were very happy in their new found life. After a time it was noised among the people of the village that these little girls had been given to the Christians, yes given, so they could not pour their vengance on the Missionaries, but on the father. They said, "And you have given your children to the dogs." The father said, "My children lay here before your eyes hungry and sick but you did not show the pity that is in the heart of a real dog." What could these Hindu women say to this? These women gathered themselves together, set a bed and over it spread a white cloth, and seating themselves on the ground around this bed began weeping and mourning, for these children. They spent the night in mourning and performing the Hindu ceremonies for these (supposed) dead. The noise of their mourning reached us at the Mission house and school. Yes, these children knew what was taking place in their village, just in front of the father's little mud hut. Would they run back and beg them not to mourn for them and assure them, that they were all well and happy. No, they wiped their tears away and sat with bowed heads while the missionary prayed in the name of Jesus that He would send His light and truth into their darkened minds.

These little girls have now grown up into honored Christian women,

two of them the mothers of Christian families, and one a high school teacher, all of them leaders in the Missionary society. Only last year I sat in a thank-offering service when I heard one of these, come forward and place her Thank-Offering on the table and repeat "What fit return Lord, can I make for all Thy gifts on me bestowed."

FAITH IN THE UNSEEN IN GIVING

In giving to One upon whose face no human eye has ever looked, is giving by faith in the unseen.

To be willing to give, we need to first believe that One exists to whom to give, and that He desires our offerings. Faith reveals to us that the unseen Being whom we call God does exist; that He is the Creator of the universe; that in Him "we live and move and have our being."

Faith tells us, that in order to enable us to give gifts of gratitude to our Creator, He bestows blessings upon us without number; that He it is who daily loadeth us with benefits, and whose mercy is new every moment.

Faith points out to us the sure and the safe way that has been opened whereby we may bring our gifts to Him, and by which we may help others to find Him.

Through faith we have His words of invitation to come into His earthly courts,—His meeting place with His people,—and bring an offering with us.

Faith leads us to obey His voice, without questioning, and bring into His presence the first and the best we have.

Faith brings us into close touch with the spirit world. By faith we see the Master sitting over against each individual treasury, reading the heart that prompts the gift, taking notice of what proportion is given, and what is withheld by the giver.

Faith makes God's acceptance of our gifts (if given in the right spirit,) as real to the eye of the soul, as if the eye of the body saw His outstretched hand, and we laid therein our offerings.

Faith demonstrates to us the use God makes of our gifts, in a way that no human sight is able to discover.

We cannot follow our gifts and see what use is made of each one, but faith helps us to trust them all to this unseen God, and believe that He will use them so as to bring honor to His great and holy name, good to those who need them and blessings upon our own souls.

Faith enables us to lay hold upon the promises in God's word, concerning the rewards of giving. We believe that in the place where He dwells rich rewards await those who, in their giving, walk by faith and not by sight, and may we not believe that the most acceptable gifts in the sight of Him who rewards the giver, are those which are accompanied with thanksgiving.

Faith leads us one step further. By it we see into the future life, where we behold the happiness of those who by their gifts in this life, sowed the good seed of gospel truth in the hearts of men.

While the sowing here may have been in tears, there, the sower and the reaper come together with joy and rejoicing, bearing rich golden sheaves to lay at the feet of Him, who is no longer the unseen God.

Come, My soul, thy suit prepare,
Jesus loves to answer prayer;
He himself invites thee near,
Bids thee ask him, waits to hear.

Thou art coming to a King;
Large petitions with thee bring:
For his grace and power are such,
None can ever ask too much.

—Rev. John Newton.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

1903 1928

Anniversary Year

YOUR IDEAL

Does it hang high or low? But one need scarcely ask the question for a little discernment will show it to you. The trend of the life proves the height of its ideal. If one has no firm conviction in any line, you know there is little or no ideal before that life. If one be not troubled by sin and its devastating consequences, rest assured that her ideal, if any, is not worthy of a redeemed person.

If present day lawlessness means nothing to a person,—enough to stir righteous indignation,—there is something lacking in life's ideal. Say what you will as to the value of a high ideal, it makes all the difference between light and darkness whether there be one. You are always aspiring if your ideal be high, hence it is a case of "look up, lift up". If your ideal is absent or just low, you will fall even lower than it. Nothing to lift the eyes from the world and the "things of the world", you simply grovel in the muck and the mire of the earthy.

Listen to the comments of the present day conversation when sin is being discussed. If one looks on it lightly and hoots at its evil results, know that her ideals need polishing if not remaking. In a sermon heard recently, the speaker said that the way we look at sin shows our thought of God. Looking on sin lightly robs God of his high estate and takes away from his holiness.

The higher our ideals, the worse sin is in our sight and the holier is God. Early training has had much to do with our ideals. If our parents have installed truth and honesty in every day affairs and reverence for the good and the holy a good start has been made for the growth of high ideals.

But suppose that fear, cheating, carelessness, irreverence are sponsored in these beginning year's, what wonder if ideals be lacking! A huckster was disposing of peaches. A delivery boy said when inferior peaches were being placed in the baskets, "You're not going to put in those green ones, are you?" And the man replied, "If you don't want to do this work, you can go home!" What effect will such training have on a boy's ideal as to business?

A mother teaches her children to be afraid of the Negro garbage man, to hate the yellow Oriental, to despise others than white people. How can those children be taught truly to say, "Our Father"? What will giving the gospel to needy souls mean to them? Will they care if every nation not of white skin is lost forever?

An ideal to be high must square with Jesus Christ, His life and teachings.

He came not to be ministered unto but to minister and to give His life a ransom for many. It will cost us something to live up to such an ideal. We may even have to suffer slow martyrdom by being classed as narrow, prudish, sticklers, or "holier-

than-thou." A high ideal is worth it all.

No place in our missionary society work needs reforming any more than the life of the individual member. We need to live the separated life, not out of the world but away from sin. Constant association with the world and worldly practices robs one of higher fellowship. No wonder interest in Christian work is lacking when instead it is being devoted to a living day and night that can scarcely be called uplifting.

If your ideal is high, cherish it, practice it. "Christ died for us that we might live for Him". And remember "we cannot follow good examples without setting good examples". If we are following Christ, our ideals will be higher, and others "seeing our good works will be led to glorify our Father who is in heaven".

Methods

Mrs. W. B. Anderson of 5214 Laurens St., Germantown, Pa., has sent some items of interest. Mrs. Anderson is the efficient secretary of Young Women in Philadelphia Presbyterial.

Each year, she says, they have a "June Christmas Tree". A shower for some missionary or station is provided by the several societies. Dr. Faith Reed, serving her first year in India, was remembered this time. A large box of hospital supplies was received from the several societies and was sent to Dr. Reed. One of the gifted young women wrote a poem, "The June Christmas Tree" about the affair. A victrola and records were sent to Miss Gwynaeth Porter to use for her hospital patients.

The banner awarded to the society making the greatest increase (we suppose in membership, perhaps in funds) is quite a stimulus. The motto on it is, "Expect great things from God, attempt great things for God," Carey's great words. This banner is awarded at the Fall presbyterial.

Early in the Fall is the rally and methods meeting. This meeting is held early so that the societies may get a good start for the winter's work.

Each year the first Saturday of March is Prayer Day—3 p.m. until 9 p. m.

A book contest is part of the regular work. Each member is expected to read at least five missionary books during the year.

THE JUNE CHRISTMAS TREE

I

Somebody changed the calendar,
And made December June,
When the roses are a blooming,
And the katydid's in tune.

II

Somebody sent a summons to
A Christmas tree in June,
On a lawn alight with lanterns
Underneath a crescent moon.

III

Somebody said, "Bring presents for
A hospital in June.
Across the seas 'twill soon be built,
Ere floods the old one ruin.

IV

Nobody guessed the rain would pour
That Saturday in June,
And soak the trees, the flowers, the grass
Before the afternoon.

V

Somebody said, "We'll go indoors,
And decorate in June,
The parasol a shadow casts
Of a bright electric moon."

VI

Somebody had a big fat book
And spectacles in June,
But program! There could none be found.
She almost had a swoon.

VII

For Dora Whiteley could not come
That rainy night in June,
And Mrs. Samuels also went
Away from us too soon.

VIII

Somebody made a program fine
For that one lost in June;
She called each president by name
And no one was immune.

IX

Somebody served refreshments sweet,
That wild, wet night in June,
We all shook hands, then presents grand,
Around we went aviewin'.

X

Dear somebody, we'll forward look,
And ask of God a boon;
We'll save our pence and buy new gifts,
But give us sun next June.

—Miss Emma Kensil, 5732 Spruce St., Philadelphia.

P. S. Written in regard to the annual "June Christmas Tree" at Philadelphia Presbyterial., Y. W. Rally.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The Foreign Secretary is delighted to report that she was permitted to be in New York City in order to meet with the outgoing party of missionaries which sailed on the CITY OF HARVARD September 7, 1927.

The travelers began to assemble in the Prince George Hotel on the sixth, on which day Mr. McClellan had a meeting with them all for final arrangements of passports, money exchanges, etc., etc. He, as usual, was indefatigable in arranging for baggage, transportation and insurance and everything else that is needed to start a missionary party on its long journey.

The Women's Board party was made up of the following named ladies: the Misses Mary Martin, Lillian McConnell, Kathryn Beattie, Helen Artman, Frances Lincoln, Vida Graham, Georgia Wengart and Dora Whitely, from India; the Misses Anna B. Crisswell, Ella Barnes, Isabel Hosack, Marion Paden and Edna Sherriff from Egypt, and our one new young lady going to the Girls' Boarding School, Khartum North, Sudan, Miss Lillian Billington. All were happy and seemed eager and glad to go back to the fields where they knew a glad welcome awaited them. As Miss Billington was the only person in the party booked for Sudan, we placed her under the care of Dr. J. R. Alexander and asked him to see that she was located in the school for language at the American University at Cairo, where she will remain until she has company travelling to Khartum North or until the Sudan Mission makes arrangements for her transfer to the Girls' Boarding School in Khartum North.

Of course all were busy with the many last things that must be done before one leaves the home land for seven years. On Wednesday, the day of sailing, at twelve o'clock, a luncheon was served in a private dining room to twenty-two. The size of the room alone prevented the entire missionary party from attending this last meal which we were permitted to share together in the home land. In addition to our fourteen young ladies the guests of honor were Dr. and Mrs. J. R. Alexander who have rendered such memorable service in Egypt, Mr. and Mrs. George B. McClellan, Dr. W. B. Anderson, the Foreign Secretary and her sister, and a volunteer worker, a friend of Miss Barnes, who is going out to Egypt. The table was decorated with flowers and ferns and everyone seemed to have an enjoyable time. At the close of the meal brief remarks were made

by almost everyone present, the returning missionaries all expressing the same thought, of being glad to take up once more the work to which God has called them.

At two o'clock the entire company gathered together for a farewell meeting, led by Dr. Anderson. Mr. McClellan had a few last instructions to give. Dr. Anderson then opened the meeting by the reading of a very suitable passage of Scripture, after which prayer was offered that the Lord might accompany the passengers all the way and take them all in safety to their desired haven. Dr. Knipe of New York City, a couple of missionaries under appointment of the Foreign Board, Mrs. Askren and her three sons, who go back to join the husband and father in Egypt, and other visiting friends were all present at this farewell meeting.

At three o'clock two large sightseeing buses were waiting in front of the hotel and the entire party travelled together to the dock where the CITY OF HARVARD was waiting their arrival. We visited every cabin that was to be occupied by our party and were well satisfied with all. A change must be made in the location of two or three upon the arrival at Port Said, when the missionaries for Egypt would disembark and the missionaries for India would occupy some of the vacated cabins.

The last farewells were spoken and Mr. and Mrs. McClellan, the Foreign Secretary and her sister left to go back to New York and to gather up the threads of life and the work for the Kingdom, while the party on the vessel expected to start on their journey in the early evening hours.

Dr. H. S. Nesbitt and the Rev. Mr. and Mrs. Walker Gordon and two daughters, of India, Dr. Hutchison and family. Dr. F. S. Thompson and family, and Dr. and Mrs. J. R. Alexander of Egypt, composed the Foreign Board party.

We wish that more of the members of our Church could meet with our missionary parties as they go off and notice the joy and eager anticipation on their faces as they start on the long journey and long absence from loved ones. Do not forget to pray regularly and daily for these beloved friends as they go to their fields of labor.

Cupid has again invaded the ranks of our workers in India. Miss Viola Nourse has sent in her resignation to take effect November 1, 1927. It will be acted upon at the annual meeting of the Mission in October. Meanwhile the Board has accepted her resignation. She announces her engagement to marry a gentleman in India, but does not mention his name.

A letter from Dr. H. S. Nesbitt announces the engagement and resignation in the very near future of his daughter, Janet. She is to marry, with her parents' full consent, a gentleman who is a Presbyterian missionary in India.

We are sorry to lose these young ladies from our work, but our best wishes go with them into the new homes and a prayer that they may be real Christian homes, shedding Gospel Light wherever they may be.

Miss Roma Beatty writes that her operation has been wonderfully successful, and the means used for her recovery have been blessed in answer to the prayers of her many friends. She is now again in Badomali in the work she loves so well.

A cable received August twenty-third reads as follows, "Sialkot Memorial Hospital site purchase practically completed. Some minor details remain. (Signed) Merriam". Readers of the Magazine remember that months ago it was reported that the Board had agreed to send $25,000.00 of New World money for the purchase of this new location which was so ardently desired by the India Missionary Association. It comprises eight or nine acres, is very near the railroad and but two or three miles

away from our present location in Sialkot City. One hindrance after another had to be met, and, as you notice, the cable above quoted that some minor details yet remain. We are therefore not actually sure that the sale has gone through. The committee is working on plans for the new building which will be submitted to the Board as soon after they have been adopted by the Association as is possible.

We need not remind our readers that we have no money in sight for the erection of this proposed new building. It was hoped a few years ago that the sale of the present property would bring enough funds to buy the site and erect the new building. The Mission, however, reports that values have depreciated so much in the meanwhile that the foregoing happy solution of expenses could not be counted upon. The Board agrees with the Mission that a new hospital building is very necessary, but we need hardly report that the Board has not the slightest intention of going into debt for the erection of this or any other much desired building. We are confident that in the Lord's time and way the necessary funds will be in hand. Let us all pray the Lord who watches over the treasury to send all the money that will be needed to provide a building that will be an honor to the name of the Master for whose sake the work is undertaken.

We regret to announce that Mr. Mercer and his family are ordered home on account of the health of Mrs. Mercer. Mr. Mercer has been Corresponding Secretary of the India Mission and we gladly take this opportunity of expressing the gratification and pleasure that we have had in the correspondence with this friend. We hope that the journey home will restore Mrs. Mercer and the children to normal health, that they may quickly resume the work which is so dear to them all.

We regret to report that Miss Minnie Beatty has been ordered by her physician to remain in this country for an indefinite period. Her mother's health and consequent death resulted in Miss Beatty's complete collapse. You will all unite with us in prayer that she may be speedily restored to health.

We are happy to report that Miss Nellie C. Smith, who has been detained from Egypt for a period, is booked to return in November.

The purchase of land at Beni Suef has not yet been completed. We are eagerly expecting reports from the July meeting of the Egyptian Association concerning that land and other important items of business.

Miss Turk, Miss Wilson and Miss Soule left this country early in August to go to the Sudan. They are expected to join the missionary party which has just sailed, at Port Sudan.

We regret to report that the Aunt of the Ras of Abyssinia, a patient in the George Memorial Hospital, was so seriously ill when admitted that the efforts of the doctors were unavailing, so that her death has been reported.

Letters from Dr. Pollock report the work progressing smoothly, the rainy season having set in and many serious cases of pneumonia having been admitted.

Dr. and Mrs. Finley have overcome the influence of the higher altitude and are both enjoying their sojourn in Addis Ababa.

The usual vacation period is over. All work has been well begun, teachers and pupils are in their accustomed places and hard at work. Let us pray that the year which will close in the spring of 1928 may be the very best year in the history of the W. G. M. S. Best because of increases in membership; best because of increase in subscribers to the Magazine; best because of continued good health of the missionaries; best because of the greatest number of conversions in all

our fields that has ever been reported; best because of better attendance and increased number of Prayer Groups; best because of an increased Thank-Offering, and best because all members of the W. G. M. S. and its Board are giving more time to prayer and study of the scripture and the work of the Kingdom than ever before. May the Holy Spirit increase our faith and increase our wisdom that we may perform the work committed to us in a manner that will be approved by the Master whom we serve and thereby bring His blessing upon it.

The report of the Building Committee of the Mary Cloky Porter Girl's Boarding School, Tanta, Egypt, was received September tenth. Full particulars will be given in the November number of The Womens Missionary Magazine.

—Mrs. H. C. Campbell.

Statistical Department

Mrs. R. E. English, Grove City, Pa.

Conventions, Conferences and Summer Schools are over and we are back to fill the positions in which we are called to serve. Many homes have been represented in one or more of these gatherings and so directly or indirectly their influences have widened and deepened beyond our comprehension.

Spirit filled speakers have told us again of the unsaved multitudes awaiting our coming and of the opportunities presenting themselves that Christ's children might enter in and take possession in His name. Our own Mrs. Samuel came from India bearing witness to the fact that Christ is able to save to the uttermost and bringing the appeal that others of her people may have our prayers and the Gospel preached to them. Have we not felt the urge of the call to more devoted service, and to a new consecration?

Our hearts are filled with gratitude to our Heavenly Father when we consider how He has been pleased to use one third of the women of our church during the past year, but if all were willing to let the Lord work through them to the saving of our needy sisters, what joy there would be in Heaven over redeemed souls which now we are unable to reach.

Someone said "Satan does not try to quench good desires and purposes in some minds; he simply persuades them to postpone their execution; he is well aware that it comes to the same thing in the end". Procrastination is the robber of opportunity, of usefulness and honor.

As Statistical Secretary I urge the women affiliated with our Missionary organizations to lose no time in putting forth earnest prayerful effort in behalf of the approximately fifty-five thousand of our women who are not identified with us nor showing interest in our Missionary Program. New Societies and increased membership mean more missionary knowledge, increased interest and study, more prayers, more consecrated service and self denying giving.

If in ages past the King's business required haste, what shall we say in this age of worldly haste and confusion? Should not we, the King's Messengers, meet the exigencies of the time and be just as alert and vigilant in bringing about the time when "The earth shall be filled with the knowledge of the Glory of the Lord as the waters cover the sea"?

May our workers be encouraged to find, when we next meet in Buffalo,

that the twenty eight Presbyterials, having an increase in membership this year, have kept on gaining while the twenty nine failing this year, have become worthy a place on the Honor Roll.

A personal message was mailed to each Presbyterial president early in September. If names of new Presbyterial officers have not been sent in, please have them sent at your very earliest convenience.

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

The school year in the Alabama Missions, will be commenced with a Conference, under the supervision of the principals of the five schools. The first meeting will be addressed by Mr. E. W. Berry, President of the National Bank of Camden. Mr. Berry has been a friend to our Mission Schools for many years and his name on the program means an endorsement of the methods and results. At the second meeting Mr. W. J. Jones, Superintendent of Schools of Wilcox Co. will give an address. A health talk will be given by Dr. J. H. Jones of Camden, one of the leading physicians of the town. The willingness of these prominent citizens to take part in a conference composed of colored teachers, is a decided step toward a better understanding which will result in a closer relation between the two races in that community.

"The Great Need of Recruiting our Forces in our Church and Sabbath School", by Rev. R. P. Williams of Arlington; "What has been and is being Accomplished", by Mrs. Groves; "How to Cultivate a Love for Reading"; The Part the Negro is playing in Developing the Race and the Nation", are some of the topics chosen to be discussed. We wish some of us, who are interested in the development of these people, could be among the audience. These meetings will be held in the Camden School Building with C. S. Simpson of Millers Ferry as Conductor.

Schools will open Sept. 14th and a good year is expected. The farmers are in better spirits, and crops are good, and the price of cotton is better. The cotton is being gathered as rapidly as the weather permits.

Some extracts from a letter of Julia Nettles, the little colored girl who needed so badly the help of an "artificial leg" will be appreciated, not alone by the many good friends and societies who responded to the appeal, but by every one who is in sympathy with supplying help to the helpless.

"Nothing could afford me any more pleasure than to sit here and write to tell you how much I appreciate what you have done for me. I feel that I can never find words in which to express my thanks to you all. I am 16 years of age and am in the 8th Grade, and it is my desire to complete High School and go to College if possible; I mean to do good in life!

The mission and teachers at Canton Bend have helped me to get what learning I have and I can't thank them enough, either. That leg means the world to me. It is not completed yet (July 29th) but will be ready in three weeks—then I will be off my crutches. I have walked on them 5 years now. I want to thank you again for what "you all" have done for me."

The leg was made by the Hangen Artificial Leg and Arm Co. of Birmingham Alabama, with a five year guarantee to lengthen or make such adjustments as may be necessary.

Just a little colored girl made happy! "Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me."

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY, 1927—1928

FOREIGN

Senior

"A Straight Way Toward Tomorrow." Cloth 75c; paper 50c.

How to Use "A Straight Way," 15c.

Junior

"Please Stand By." Paper only, 50c.

How to Use "Please Stand By," 15c.

HOME

Senior

"New Paths for old Purposes." Cloth, $1.00; paper, 60c.

Suggestions for Leaders for "New Paths." 15c.

Junior

"Better Americans," series. First, second and third books, 75c. each.

"The Upward Climb," A book on Negro Achievement. The first book in series of three years. For Juniors over 9 years of age. Cloth only, 75c.

"Indian Playmates in Navajo Land." For Juniors between 6 and 9 years. The first book in a 3 year series. Cloth only, 75c.

Send for the following leaflets for the October meeting.

Her Own Story 3c
The Plea of the Submerged Tenth 3c
Historical Sketch (Freedmen) 3c
Women's Work in Freedmen's Missions....3c
The Americanization of the Native.....
Americans 3c
A Needy Race 3c
Work at Simnasho 3c
Cleanliness Next to Godliness 3c
Wabidan 3c
Chuck Likely 3c

NEW LEAFLETS

Facts and Figures of Women's Work.... 10c
Early Days at Ezel 2c
Medical Work at Frenchburg 2c
Reasons Why You Should Join Our....
Missionary Society ....Free for postage
5c per dozen.

JUNIOR SPECIALS

Books:
Musa, Son of Egypt .....50c.
Friends of the Caravan Trail .....50c.
Taro and Ume .....25c.
Just Like You .....25c.
Prayers for Little Children .....25c.
Game:
Across Africa With Livingstone .....60c.
Painting Books:
Friendly Beasts .....60c.
Other Children .....60c.
Maps:
Picture Map of North America .....50c.

Books:—THE "BABIES' SERIES", by Mary Entwistle. Stories to tell to children six to nine or older, to create a feeling of friendship for the children of all the world. Also delightful volumes to put in the hands of the boys and girls themselves. Titles as follows:

The Book of an African Baby 40c
The Book of Babies 40c
The Book of a Chinese Baby 40c
The Book of an Indian Baby 40c
The Book of Island Babies 40c
The Book of Other Babies 40c
Boys and Girls and Friendly Beasts 60c
On the Road (Adventures in India) 60c

STANDARD SUPPLIES

Prayer Cycle .....10c.
President's Book .....15c.
Envelopes, per 100 .....25c.
Budget Cards, per 100 .....35c.

Reports are coming from Presbyterial Literature Secretaries, saying they have been setting goals for Magazine Subscriptions for 1928. Let every Literature Secretary in every society set a goal for her society and thus help to reach the Presbyterial Goal.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue, South Hills. Pittsburgh, Pa.

TOBACCO

The last statistics of the Tobacco Association report that in 1925 nearly 1,377,000,000 pounds of leaf tobacco were grown in this country, this being over thirty per cent of the world's crop. The United States ranks first among the countries of the world as a grower and exporter of tobacco.

In 1926, 80 billion of cigarettes were manufactured in this country, 10 billion more than the year before. The United States collected on these a revenue of 371 million dollars.

The four states Georgia, Tennessee, Arkansas, and South Dakota place an additional state tax on cigarettes. Kansas has been added to this list for in February of this year, this state permitted the sale of cigarettes for the first time in thirty years. and taxed each package 2 cents.

Our annual cigarette bill is $622,-500.000.

Experts declare that American people burn up more tobacco than any ten countries of the world put together.

In 1925 we exported to Asia 9,539,-355,000 cigarettes, China being our largest customer, as she used nearly 7 billion which was an increase of one and one-half billion over the year previous.

The cigarette manufacturers are putting on an extensive campaign using newspapers, magazines, billboards, and other advertising methods to tempt women to smoke, classing the prejudice against women smoking as "the inhibition of a bygone age."

The following leaflets are available, free for postage.

Facts About Tobacco.
Tobacco.
How Cigarettes Injure.
Some Things the Cigarette will do for It's Friends.
Rastus' Last Smoke. (a very good monologue)
If Women Should Smoke. (give these to the girls)
Protect the Boys. (poems)

Order these from the Literature Department, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

MRS. J. C. KISTLER

The members of the Women's Missionary Society of the Ben Avon United Presbyterian Church wish to express their appreciation of the life and Christian character of Mrs. J. C. Kistler, who was called to her reward August 25, 1927.

Mrs Kistler was a cheerful, willing and efficient worker in the service of her Lord. The loss that is felt in the Missionary Society, the church, and the community cannot be expressed in words, but we shall ever remember with joy her faithfulness in the Master's service.

—Committee.

PROGRAMS FOR 1928

Programs for Women's and Young Women's Missionary Societies will soon be ready.

This year the programs will be different, with a better and more artistic cover.

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Single Copy five cents

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INDIAN MISSIONS

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Rev. R. G. Smith .....Tama, Iowa
Rev. R. H. Barr .....Warmspring, Ore.

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Mrs. Grazia Baulducci, (Italians) .....
.....707 E. 37th St., Brooklyn, N. Y.
Mrs. A. Caliandro, (Italians) 1378 Boule-
..... vard East, West New York, N. J.
Miss Dora Cowden, (Aliens) .....
.....Southview Missions, Hickory, Pa.
Mrs. Maud Morrison, (Aliens) .....
.....Westland Mission, Hickory, Pa.
Miss Grace Welch, (Aliens) .....Langloth, Pa.
Mrs. Mary Ciancio, (Italians) .....
.....Brushton District, Pittsburgh, Pa.
Miss Margaret Heazlett, ...
.....1302 State Ave., Coraoplis, Pa.
Miss Sarah E. Loucks, ...572 Penn St., Gary, Ind
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Miss Elizabeth McMillan, ...Torrington, Wyo.
Miss Laura Sawhill, ...
.....E. 2521 Sharp Ave., Spokane, Wash.
Mrs. F. C. Metcalf, (Mutes) .....
.....531 E. Couch St., Portland, Ore.
Miss Fay Taylor, ...Tacoma, Wash.
Mrs. J. P. Tracy, 240 South Rexford Drive
.....Beverly Hills, Calif.
Miss Erma G. Allen, ...
.....122 S. Grevilla Ave., Inglewood, Cal.

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Prof. W. R. Tabb .....Frenchburg, Ky.
Miss Esther Mitchell, M. D. .....Frenchburg, Ky.
Miss Myra Lawton, R. N. .....Frenchburg, Ky.
Miss Sarah Wilson .....Frenchburg, Ky.
Miss Mary P. Hoffman .....Frenchburg, Ky.
Miss Ruth Leet ....Frenchburg, Ky.
Miss Bernice McDowell .....Frenchburg, Ky.
Miss Edna Sutton .....Frenchburg, Ky.
Miss Lucile Garth .....Frenchburg, Ky.
Miss Thelma Porter .....Frenchburg, Ky.
Miss E. Isabel Kerr .....Frenchburg, Ky.
Miss Margaret Beveridge .....Frenchburg, Ky.
Miss May Beveridge .....Frenchburg, Ky.
Mrs. Caroline Pollock .....Frenchburg, Ky.
Rev. and Mrs. Howard M. Brittain .....Ezel, Ky.
Miss Elizabeth Duff .....Ezel, Ky.
Miss Ruth Bemis .....Ezel, Ky.
Miss Helen Weede .....Ezel, Ky.
Miss Mabel Jones .....Ezel, Ky.
Miss Martha Wright .....Ezel, Ky.
Miss Ruth Roberts .....Ezel, Ky.
Miss Esther Dill .....Ezel, Ky.

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*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va. Mark "For Bluestone Mission."
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
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*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.
*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine, Alabama.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof, W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

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Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1904 .....Gujranwala
Miss Helen Artman .....Sialkot City
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie .....Sialkot City
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois M. Buchanan .....Sialkot
Miss M. Evelyn Cathcart .....Pathankot
Miss Marie E. Cash .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella G. Dickson, 1897 .....Pasrur
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Flora E. Hormel, R. N., 1925 .....Pathankot
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanore W. Maconachie .....
Miss Elizabeth McCahon .....Sialkot City
Miss Lillian A. McConnell .....Lyallpur
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara A. Moore .....Gurdaspur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch .....Sangla Hill
Miss Janet E. Nesbit, 1925 .....Zafarwal
Miss Viola M. Nourse .....Pasrur
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Lyallpur
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 ....Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Gwyneath R. Porter .....Taxila
Miss Edith A. Pratt .....Sialkot
Dr. Faith W. Reed .....Sialkot
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Georgia Wengert .....Zafarwal
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely .....Sialkot
Miss Gertrude E. Zink .....Gurdaspur

NOW IN THIS COUNTRY

Miss Hannah Beale, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Minnie Beatty .....
.....c/o Dr. Geo. M. Beatty, Chicora, Pa.
Miss Rebecca Jean Black, 1921 .....Petrolia, Pa.
Miss Margaret Fehlman, 1913 ....Crown Point, Ind.
Miss Bessie Fleming 6549 Emerald Ave. Chicago, Ill
Miss Zarra S. Hoon, 1921 .....Milton, Oregon
Miss Janette Howland, 1921 ....Walton, New York
Miss Florence Jones, R. N., 1920 .....
.....443 Ella St., Wilkinsburg, Pa.
Miss Olive Laing, 1921 40 Maple Ave., Ingram, Pa.
Miss Rose A. McCullough, 1879 ....Greenwood, Mo.
Miss Willa Ramsey, 1921 .....West Sunbury, Pa.
Miss Vivian L. Trimble, 1921 College Springs, Ia.
Miss Ruth A. Warnock, 1913 .....Beloit, Kansas
Miss Carrie Worman, 1921 .....Golden, Illinois
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Miss Jean S. Campbell, 1923 .....Luxor
Miss Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Assiut
Miss Elsie French, 1909 .....Zagazig
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Isabel G. Hosack .....Beni Suef
Miss Lois D. Kingan .....Cairo
Miss Lillian McClelland, 1923 .....Monsurah
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Frances M. Patton, 1922 .....Monsurah
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff .....Alexandria
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Marie F. Tait, 1925 .....Cairo
Miss Nellie C. Smith .....Alexandria
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Mrs. Andrew Watson .....Cairo
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Zagazig
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Ella B. Downes .....
1886 E. 97th St., Suite 27, Cleveland, Ohio
Miss Davida Finney .....Coshocton, Ohio
Miss Martha C. Glass, 1921 .....Monmouth, Illinois
Miss Alfaretta M. Hammond .....
....904 Publication Bldg., Pittsburgh, Pa.,
.....c/o Mrs. H. C. Campbell
Miss Lucy Lightowler, 1921 .....
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914 .....
....c/o W. G. Martin, Hammondsville, Ohio
Miss Helen J. Noordewier, 1921 .....
757 Logan St., S. E., Grand Rapids, Mich.
Miss Margaret A. Smith, ...Garnet, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington .....Khartum
Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole .....Khartum, North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre .....Omdurman
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North
Miss Marguerite M. McClellan .....Wadi Halfa

NOW IN THIS COUNTRY

Miss Mary Frances Herron, 1922 ....Sterling, Kans.
Miss Mary Jane McKnight, 1922 .....Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Florence E. Davison, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei
Miss Florence D. White .....Addis Ababa

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 .....Washington, Pa.
Miss Hazel Ewing ....1197 Main St. Woodlawn, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

INDIA

Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
Rev. and Mrs. J. C. Alter, ...Taxila
Rev. and Mrs. E. E. Beattie, ...Zafarwal
Rev. M. M. Brown, M. D. .....Lyallpur
Dr. and Mrs. A. B. Caldwell, ...Jhelum
Rev. and Mrs. E. E. Campbell, ...Sialkot
Rev. and Mrs. J. G. Campbell, ...Pasrur
Rev. and Mrs. E. V. Clements, ...Badomali
Rev. and Mrs. J. H. Colvin, ...Gujranwala
Rev. and Mrs. Osborne Crowe .....Gujranwala
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Sheikhupura
Dr. and Mrs. D. R. Gordon .....Gurdaspur
Rev. and Mrs. J. C. Heinrich .....Rawalpindi
Miss Frances K. Martin, Kinnaird College, Lahore
Rev. and Mrs. E. C. McConnelee .....Sialkot City
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth McKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Miss Frances Martin ..... Lahore
Rev. and Mrs. W. D. Mercer .....Gujranwala
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. George J. Murdock .....Sargodha
Rev. H. S. Nesbitt .....Gujranwala
Rev. and Mrs. F. C. Patterson .....Sargodha
Rev. and Mrs. S. E. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Rev. and Mrs. W. H. Ross .....Sheikhupura
Rev. T. L. Scott, D.D. .....Lyallpur
Prof. and Mrs. C. A. Stewart .....Rawalpindi
Rev. and Mrs. H. J. Stewart .....Gujranwala
Rev. and Mrs. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

ON FURLOUGH

Dr. and Mrs. W. T. Anderson .....
.....New Wilmington, Pa.
Rev. and Mrs. R. E. Ayers, ...
.....1354 Fair Ave., Columbus, Ohio
Dr. J. S. Barr, ...New Wilmington, Pa.
Mrs. M. M. Brown, ...New Concord, Ohio
Dr. and Mrs. H. C. Chambers, ...
.....1505 Race St., Philadelphia, Pa.
Dr. and Mrs. A. J. Jongewaard .....
c/o Mrs. Wm. E. Newlove, 3110 First St.
.....Des Moines, Ia.
Rev. and Mrs. A. M. Laing .....
.....Oakdale, Pa.
Rev. and Mrs. J. A. McArthur, ...
.....R. R., Winslow, Wash.
Rev. and Mrs. Robert Maxwell .....
.....Box 333, New Wilmington, Pa.
Rev. and Mrs. H. M. Milne .....
.....833 E. 2nd Ave., Monmouth, Ill.
Mrs. H. S. Nesbitt .....New Concord, Ohio

EGYPT

Rev. and Mrs. J. W. Acheson, ...Cairo
Rev. and Mrs. S. I. Acheson .....Fayoum
Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. Ewing M. Bailey .....Cairo
Mr. and Mrs. C. S. Bell .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Rev. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Rev. and Mrs. Leander Finley .....Zagazig
Rev. and Mrs. Dalton Galloway .....Fayoum
Rev. and Mrs. W. D. Gillespie .....Luxor
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Beni Suef
Rev. and Mrs. F. D. Henderson .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. Horace K. Giffen .....
after Jan. 1, 1928. .....Assiut
Mrs. William Harvey .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamison .....Benha
Rev. and Mrs. W. B. Jamison .....Tanta
Rev. and Mrs. J. C. Lorimer .....Tanta
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Rev. and Mrs. R. T. McLaughlin, Heliopolis, Cairo
Dr. and Mrs. C. A. Owen .....Assiut
Miss Marion A. Paden .....Zagazig
Dr. and Mrs. H. E. Phillips .....Cairo
Mr. and Mrs. Jno. S. Petrie .....Cairo
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Alexandria
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. R. R. Scott .....Mansura
Rev. and Mrs. R. C. Shaub .....Cairo
Rev. and Mrs. W. J. Skellie .....Alexandria
Rev. and Mrs. A. A. Thompson .....Assiut
Rev. and Mrs. F. S. Thompson .....Assiut
Rev. R. W. Walker .....Benha
Mrs. Andrew Watson .....Cairo
Dr. and Mrs. N. B. Whitcomb .....Assiut
Rev. and Mrs. S. A. Work .....Luxor
Dr. and Mrs. S. M. Zwemer .....Cairo

ON FURLOUGH

Rev. and Mrs. C. C. Adams, New Wilmington, Pa.
Rev. and Mrs. J. M. Baird .....
.....3810 10th St., Des Moines, Iowa
Dr. and Mrs. J. H. Boyd, ...New Wilmington, Pa.
Dr. and Mrs. H. J. S. Buchanan, ...
210 E. Unitah St., Colorado Springs, Colo.
Rev. and Mrs. W. P. Gilmore .....
.....43 North Ave., Washington, Pa.
Rev. and Mrs. L. A. Gordon .....
.....15 S. Bruce St., Youngstown, Ohio
Dr. S. G. Hart, c/o Dr. Hugh Hart, ...
.....New Wilmington Pa.
Dr. and Mrs. W. T. Moore .....
.....1705 Livingstone St., Evanston, Ill.
Prof. and Mrs. M. C. McFeeters ....New Concord, O.
Mr. and Mrs. W. W. Nolin .....
.....3445 California Ave., Seattle, Wash.
Dr. and Mrs. J. K. Quay, ...
.....Publication Bldg., Pitts., Pa.
Mrs. R. W. Walker .....Sterling, Kansas

SUDAN

Rev. and Mrs. W. J. Adair, ...
.....Nasser, Sobat River via Egypt
Rev. and Mrs. J. L. Anderson, Khartoum via Egypt
Mr. and Mrs. H. D. Finley ....Khartoum via Egypt
Mr. and Mrs. H. B. Gephardt Khartoum via Egypt
Dr. and Mrs. J. Kelly Giffen ....Khartoum via Egypt
Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan .....Khartoum via Egypt
Dr. and Mrs. J. S. Maxwell .....
.....Nasser Sobat River, via Egypt
Rev. G. P. Reed .....Omdurman
Dr. and Mrs. G. A. Sowash ....Omdurman via Egypt

ON FURLOUGH

Rev. and Mrs. R. L. Edie, ...
.....1505 Race St., Philadelphia, Pa.
Mr. and Mrs. J. P. McKnight, R. R. 3, Volant, Pa.
Dr. and Mrs. D. S. Oyler, ...Sterling, Kansas
Rev. and Mrs. P. J. Smith, ...North Bend, Nebr.

ABYSSINIA

Rev. and Mrs. B. B. Buchanan, ...
.....Sayo via Addis Ababa
Dr. and Mrs. V. F. Dougherty .....
.....Gorei via Addis Ababa
Dr. and Mrs. H. L. Finley .....Addis Ababa
Mr. and Mrs. D. C. Henry ..Sayo, via Addis Abada
Mr. and Mrs. F. L. Russell .....Addis Ababa
Rev. and Mrs. R. M. Wilson .....
.....Gorei via Addis Ababa

ON FURLOUGH

Rev. and Mrs. R. F. Shields .....Allerton, Iowa
Mr. and Mrs. P. R. West .....
.....3045 29th St., San Diego, Calif.

A Little Time Apart

THANKSGIVING

"Happy days are thanksgiving, for garners are full
With gifts from the hand of the Lord."

"A religion without thanksgiving, praise and joy,
Is like a flower without perfume, tint or honey;
There may be such a flower, but surely
No one would care to pluck it."

"It is not safe to live one day, one hour, or one moment without giving thanks. 'Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ,' that is the normal life for the child of God."—Selected.

"If we said 'Thank you' oftener, both to God and man, the road would grow smoother and the burdens would seem lighter."—Chas. E. Jefferson.

"Close the day with thanksgiving and prayer. Review all the blessings of the day and thank God in detail for them. Nothing goes further to increase faith in God and in His Word than a calm review at the close of each day of what God has done for you that day. Nothing goes further towards bringing new and larger blessings from God than intelligent thanksgiving for blessings already granted."
—R. A. Torrey.

"My heart is resting, O my God,
I will give thanks and sing;
My heart is at the secret source
Of every precious thing."

"Thank," we are told, is from the same root word as "think". There can be no real thanksgiving without thinking. The not forgetting all "God's benefits" to us is productive of gratitude and an expression thereof.

"Gratitude for one mercy refreshes the memory as to thousands of others. One silver link in the chain draws up a long series of tender remembrances."
—Spurgeon

"For all our blessings manifold and free,
We render thanks; and still God's mercy crave,
That we more worthy of His love may be
And humbly worship Him who came to save."

"Take notice not only of the mercies of God, but of the God in the mercies. Mercies are never so savory as when they savor of a Saviour."—R. Venning.

"For the Christian, gratitude and thankfulness are not and must not be dependent upon outward conditions and circumstances. They must rest upon the settled conviction of the soul that the Father's love and Savior's grace will, if you are willing and obedient, make 'all things to work together for good.' Whatever touches my life, therefore, comes by His permitting or providing providence through the circle of His love, I need not know what the immediate or remote outcome is to be. He knows."—Shepardson.

"I do not ask that God should always make my pathway bright,
I only pray that He will hold my hand throughout the night."

For the flower and for the fruitage;
For the struggle and reward;
For the wisdom they have taught us,
With full soul we thank Thee, Lord!

For the love of home and kindred,
And the dearer love of thine;
For the days of vernal beauty,
And the days that knew no shine.

For the friend that whispered "Courage"
When our hearts were weak with fear;
For the lives that we have gladdened,
By a deed or word of cheer.

For a world of grace and beauty,
That bespeaks Thy matchless care;
For the Hope that cheers and blesses
Of another yet more fair!

Lo; on bended knees we offer,
Love's oblation, Lord today;
Thou hast kept thus far our footsteps;
Guide and keep through all the way.
—Eva Malone.

Our prayer:—
"Father whate'er of earthly bliss
Thy Sovereign will denies,
Accepted at Thy throne of grace,
Let this petition rise.
Give me a calm and thankful heart,
From every murmur free,
The blessing of Thy love impart
And help me live to Thee."
—Mrs. Mary Porter Kyle.

PATIENTS IN TAXILA HOSPITAL

Upper Row—Nos. 2, 3, 4. Center Row—No. 5. Lower Row—Nos. 6, 7, 8. **See Pages 195 and 196.**